DHAMMAPADA

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TEXT IN DEVANĀGARI, WITH NOTES
INTRODUCTION AND TRANSLATION

BY

Dr P. L. VAIDYA
Nowrosjee Wadia College, Poona

Second Edition Revised

POONA
THE ORIENTAL BOOK AGENCY
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INTRODUCTION

I. THE PĀLI LANGUAGE

1. By Pāli we understand the language in which the Tipiṭaka or the Sacred Books of the Buddhists of Ceylon and Further India and literature related to it are composed. Pāli is one of the ancient Prākrit languages, and like them it is now a language dead long ago although it continues to be, like Sanskrit, the language of the learned Paṇdits and reverend priests of Buddhism. The Buddha, the founder of the Buddhist religion, preached his doctrines to the people in his native tongue; and the direct and the indirect disciples of the Buddha, who desired to preserve to the posterity his teachings, collected together successively the dialogues, conversations, and accounts of the many memorable incidents of the life of their worthy Master; and the books of the Buddhist religion, which are called the Buddhist Canon, are, for the greater part, nothing but such collections arranged on some definite principles. But that the language in which the Buddha preached and the Pāli language of the Buddhist Canon of to-day are exactly the same, cannot be proved and seems improbable. Pāli is, however, an old Prākrit undoubtedly; but it cannot have been current in the 5th century B. C., the period of the rise of the Buddhism. Thus if Pāli cannot claim the privilege of being the actual dialect spoken by the Buddha, it surely has the credit of being the medium for the preservation of the "words" of the Master, which have in their own turn elevated it to the status of a literary language. The later schools of the Buddhists adopted Sanskrit as the means for the expression of their thought, while the

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orthodox schools, known as the Theravāda (Doctrine of the Elders) always maintained Pāli as their sacred language of religious and philosophical works.

2. *The Significance of the Name Pāli* :—Pāli is a Sanskrit word and it means, although not primarily, a range or row. This word was most probably used to denote the "series" of the Sacred Books. Then the language of these Books was designated as *Pālibhāsā* as opposed to the Sinhalese language of the accompanying commentaries, which were written to elucidate the texts. If thus we use Pāli to mean the language of the Canon, it is to be understood that it is only a curt abbreviation of the word *Pālibhāsā*.*

3. *The Home of Pāli* :—An old tradition which, if it is considered reliable, will help us to decide this question, has preserved for us in a grammatical work of the 12th century, a verse which identifies Pāli with Māgadhī.§ But Pāli, the language of the Canon of the Buddhists of Ceylon and Further India, and Māgadhī, the dialect known to us through inscriptions, literary works and grammars are substantially different. At any rate Pāli agrees with it as little as with any other Prākrit dialect. There is on this point no agreement amongst the scholars, who have proposed different homes for Pāli like Ujjayinī, Kalinga, etc. But although we cannot definitely say that the Magadha country was the home of Pāli, further re-

* The word Pāli (Sacred Text) is used in contrast with Atthakathā (commentary) in the line " पिटकत्तयपालिं च तस्स अट्ठकथं पि च "—दीपवंस, xx, 20

§ सा मागधी मूलभासा नरा यायादिकप्पिका ।
ब्राह्मणा चूस्सुतालापा संबुद्धा चापि भासरे ॥

" That Māgadhī is the original language which the ancient people, the angels, those who had not heard any language, and also the Enlightened once spoke."

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search into the formation and origin of Pāli(see below) has made it probable that Pāli was originally a form of Māgadhī, in which there was such a great mixture of other dialects that it now gives Pāli its present distinctive different form: hence in a general way Magadha and its bordering provinces may be taken to be the home of Pāli.

4. *The Origin of Pāli* :—Pāli is not a uniform language. Numerous double formations show it to be a mixture of many dialects. It is a literary language and as such must have come into existence, like most other literary languages, more or less from a mixture of dialects. But if the resulting literary language is to be a compromise between different dialects, it must nevertheless have originally come out of a particular dialect: and this might have been the Māgadhī or some from of it, so that the tradition which identifies Pāli with Māgadhī, although it cannot be taken literally, may still be said to have a foundation in a historical fact. As a general rule Pāli shares all those peculiarities of other Prākrit languages which distinguish the Prākrīts as a whole from Sanskrit. But Pāli cannot be derived directly from Sanskrit because it presents examples which are nearer to the Vedic language of Ancient India. It is, however, to be remembered that these older features in Pāli have by their side newer ones as well.

5. *Four Different Strata in Pāli* :—In the development of Pāli language four different strata can be distinguished :—(i) The language of the Gāthās (*i. e.*, the metrical pieces). It has ancient forms which differ only phonetically from the ancient Vedic language: and also there are new formations, which characterise Pāli proper. (ii) The language of the Canonical prose. This is more uniform and settled. The archaic forms become rare and the use of new ones is regular. (iii) The language of later

prose of the non-Canonical literature (like Milindapañho). It depends on the Canonical prose and exhibits its artistic and learned application. But the idiom of this period is characterised by a still further restricted use of archaic forms. (iv) Lastly, the language of later Art-poetry, which again has no uniform character. The authors borrow forms from old as well as new literature and use them promiscuously; at one time they show inclination to archaisms; at another to Sanskritisms. —From all this it will be clear that Pāli is essentially an artificial language.

6. *The Vocabulary and other Linguistic Characteristics:*—The vocabulary of Pāli has two-fifths of the number of the words in common with Sanskrit; and almost all of the remaining words are regular corruptions from Sanskrit. The words indigenous to Pāli are very few indeed; but there is a very important residuum of words older than classical Sanskrit. Hence Pāli cannot be derived from Sanskrit; or, to employ a favourite simile from human life we cannot say that Pāli is a daughter of Sanskrit but it is her sister; and as Pāli shows a decisive decay, it is doubtless a younger sister. Its phonetic decay is quite visible; the alphabet is deficient in vowels, ṛi, ṛī, ḷi, ai, au; and consonants, ś, sh and the visarga are lost. In the declension and conjugation the dual is suppressed. Many of the verbs have disappeared and old words have come to mean new things. There is no more in Pāli the richness of forms. Necessities of assimilation, vowel-shortening, and numerous other changes in the treatment of conjunct-consonants have impoverished the vocabulary. Two different words have come to have the same form in Pāli. New verbal forms are, however, created on false analogy, and in the inflection and building of words the law of analogy prevails extensively. Idiomatic constructions and colloquial expressions are abundant in Pāli. The removal of

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harsh sounds, simplification of conjunct consonants, and such other changes due to the general tendency to minimise the effort of pronunciation have bestowed such smoothness and flexibility on Pāli as we meet rarely elsewhere. This characteristic of Pāli may be constrasted with the harsh although stately expression of Sanskrit.

II. THE PĀLI LITERATURE

7. We have already seen that Pāli is exclusively used by the Buddhists of Ceylon and Further India as the language of their religious books. There is no secular literature in Pāli nor does any work date prior to the 5th century B. C. The literary activity in that restricted field, however, has lasted down to very recent times. The Pāli literature is divided into two divisions, (i) the Canonical (Scriptural) and (ii) the Non-Canonical. Under the first division comes the great Tipiṭaka (Sk. Tripiṭaka), "The Three Baskets," which, like real baskets, is passed from hand to hand through generations. The Tipiṭaka is to the Buddhist what the Vedas are to a Brāhmaṇa or what the Gospel is to a Christian. The second division comprises all the remaining works in Pāli (which are of secondary importance from the view-point of the Tipiṭaka) written either as elucidations or as digests, although some of them show real genius and genuine originality.

8. *The Tipiṭaka : History of its Formation* :—The life of Gotama Buddha was by far the longest of the lives of the religious teachers of humanity. He is said to have lived till the age of 80 and his career as a professional teacher began most probably from his 35th year. Throughout this long period there were hundreds of occassions to preach his doctrines in hundreds of dialogues, conversations and sermons. While he was alive, Gotama also laid down

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principles of the Saṁgha-government and the rules for the public as well as private life of the monks and the nuns for all the seasons of the year. But Gotama, so far we, are given to know, did not leave his work in a fixed form of books or treatises for the guidance of his followers. After his death, however, his disciples thought it necessary to call forth a council of the monks to settle the teachings of the Master, the Canon of Religion (Dhamma) and the rules of the Church. The tradition says that there were three such Councils—at Rājagaha, at Vesāli, and at Pāṭaliputra. It is stated, though it is hard to believe, that the two Piṭakas, the first two Baskets out of the three, Vinaya and Sutta, were settled at the first Council of Rājagaha which met within a few weeks after the death of Gotama Buddha. The second Council of Vesāli, it is reported, met 100 years after the death of Buddha to settle the rules of Church-discipline, as there were many schisms in the Church. But a real Canon might have been formed at the third Council of Pāṭaliputra, which was held 236 years after the death of Buddha, under the presidentship of Tissa Mogaliputta, in the reign of Asoka, the famous Buddhist Emperor. One thousand monks were present there and the Sacred Texts they collected were called "Theravāda,"—the Doctrines of the Elders; these consist of the collections of discourses, conversations, sayings, verses, narratives, and disciplinary rules; and the Tipiṭaka is a collection of all such texts. It was Tissa who sent missionaries to all quarters for the spread of the Dhamma, and Mahinda, the younger brother of Asoka* was one of these missionaries who brought Buddhism and the Buddhist Scriptures to the Island of Ceylon. These texts were orally handed down there; but the king Vaṭṭagāmani of Ceylon, who saw that the Canon might be

* Son, according to another tradition.

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lost if the persons knowing it by heart were to die, caused it to be written. According to the Buddhists, the Canon which we have before us to-day is the same that was settled at the third Council and was brought over by Mahinda to the Island.

9. *The Divisions and the General Contents of the Tipiṭaka* :—The Buddhist Canon bears the name Tipiṭaka, Three Baskets, which itself shows that it has three great divisions. They are—(i) Vinaya-Piṭaka, (ii) Sutta-Piṭaka and (iii) Abhidhamma-Piṭaka. "Vinaya-Piṭaka, the Basket of Church-discipline, contains all that is required for the Monk-order (Saṁgha), the rules of discipline, prescriptions for the daily life of the monks and the nuns, etc. The Sutta-Piṭaka means the Basket of the Suttas. The Pāli word Sutta corresponding to the Sanskrit, Sūtra, has however lost the old meaning "short aphorism" and it is used in a new sense of a Doctrine-text, or a Lecture. Every explanation, very often in the from of a dialogue, of one or more points of Religion (Dhamma) is called a Sutta. And the Sutta-Piṭaka contains five such Nikāyas or collections of Suttas. For an understanding of the Buddhist religion this Piṭaka is the most important of all. Lastly, the Abhidhamma Piṭaka, "the Basket of Scholasticism" contains texts, which also deal with the Dhamma, but in a more scholastic manner in the form of dry enumerations and schematic divisions which chiefly cover psychological ground-basis of the Buddhist ethics.

10. The three above divisions further fall into many sub-divisions, which are given below for the sake of reference :—

(i) The Vinaya-Piṭaka.

(1) Suttavibhaṅga.

(*a*) Pārājika.

(*b*) Pācittaya.

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(2) Khandhakas.
 (a) Mahāvagga.
 (b) Cullavagga.
(3) Parivāra.

(ii) The Sutta-Piṭaka.
(1) Dīgha-nikāya.
(2) Majjhima-nikāya.
(3) Saṁyutta-nikāya.
(4) Aṅguttara-nikāya.
(5) Khuddaka-nikāya.
 (a) Khuddaka-Pātha.
 (b) DHAMMAPADA.
 (c) Udāna.
 (d) Itivuttaka.
 (e) Suttanipāta.
 (f) Vimānavatthu.
 (g) Petavatthu.
 (h) Theragāthā.
 (i) Therīgāthā.
 (j) Jātakas.
 (k) Niddesa.
 (l) Paṭisambhidā.
 (m) Apadāna.
 (n) Buddhavaṁsa.
 (o) Cariyāpiṭaka.

(iii) The Abhidhamma-Piṭaka.
(1) Dhammasaṅgaṇi.
(2) Vibhaṅga.
(3) Kathāvatthu.
(4) Puggalapaññatti.
(5) Dhātukathā.
(6) Yamaka.
(7) Paṭṭhāna.

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11. *The Vinaya-Piṭaka : Detailed Contents:*—The first book of Vinaya-Piṭaka, Suttavibhaṅga, means "the Explanation of the Suttas", by which we are to understand the different clauses or articles of Pātimokkha, a register of sins, containing 227 articles. It was read on every New and Full-Moon day to an assembly of monks and nuns and it was asked if any one of the audience was guilty of the sin referred to. He or she had to confess and the punishment was meted out. The sins were divided into two classes: Pārājikas, which resulted in the excommunication from the Order and Pācittiyas, for which some expiation was laid down. The next book Khandhakas, chapters, are divided into two parts : the Mahāvagga, the greater division, and the Cullavagga, the smaller division. The former lays down rules for admission into the Order, the Uposatha-ceremony, life in rainy season, the Pavāraṇā ceremony, coming at the end of the rains, rules of residence and travel, medicine and dress of the monks, and finally regulations for the right relations and right procedure in the Order in the cases of schisms. The latter describes in the first 9 chapters method of discipline on insignificant occasions, different sins and expiations, settlements of quarrels, the daily life of the monks, residences and residence-arrangements, the duties of monks towards one another and the exclusion from the Pātimokkha-ceremony. The 10th chapter deals with the duties of the nuns. The last two chapters 11 and 12, which are a decidedly later supplements, give an account of the first two Councils of Rājagaha and Vesāli. Thus generally we can see that one and the only aim of the Vinaya-Piṭaka is an account of the Buddhist Church or Order (Saṁgha). The last book Parivāra (Appendix) containing 19 chapters is of later origin, probably a work of a Ceylonese monk. It is a hand-

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book of instruction in Vināya-Piṭakā, a Mātikā (contents), without any independent value.

12. *The Sutta-Piṭaka : Detailed Contents* :—As the Vinaya-Piṭaka is the best source of information for the Ancient Buddhist Order and the monk-life, so Sutta-Piṭaka is the best source for the Religion of the Buddha and his earliest disciples. The Sutta-Piṭaka contains prose dialogues and legends as also pithy sayings and verses. The Dīghanikāya*, the first book of the Sutta-Piṭaka, contains a series of very long Suttas, of which everyone can stand as a separate work, discussing the points of Buddha's Doctrine. Some Suttas like the Brahmajāla, Tevijja, Mahānidāna are very important but the most important of all is the Mahāparinibbāṇasutta, " the great lecture on the final Nibbāṇa (of the Buddha)." It is not a dialogue or a discourse on one or more points of the Buddhist religion but a running information about the last period of the life of the Buddha, his utterances and his death. It is noteworthy that there is no biography of Buddha in the Pāli Tipiṭaka; but there is some material preserved in the Mahāvagga and the present Sutta; and this seems to be one of the most ancient and authentic parts of the Pāli Canon. With particular care every event before the death of the Master is registered, and amidst his favourite disciples the great teacher, we are told, passed away with these words: " All the constituents of being are transitory; work out your salvation with diligence." The Majjhimanikāya,§ the second book of the Suttapiṭaka, contains dialogues and discourses on manifold subjects and we find there disquisitions on all points of the religion : the four

* Number of Suttas : 52; divided in three parts : Sīlakkhandhavagga (1-13), Mahāvagga (14–23), Patikavagga (24–52).

§ Number of Suttas 152; division into three groups of 50 each : Mulapannāsa (1-50), Majjhimapannāsa (51-100), Uparipannāsa (101-152).

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Noble Truths of the Buddhist religion, the doctrine of Kamma (actions), futility of avarice, refutation of the soul-belief, Nirvāṇa, different modes of meditation, and so on. The lessons are taught by an extensive use of the parables, which may be said to be an important feature of Buddhism. Nowhere is to be seen a more thorough picture of Ancient Indian life as here of monks and of lay-people. The third book, called Saṁyuttanikāya,* *i.e.* 'Suttas arranged in a group " contains groups of Suttas, which treat of a difinite topic or subject. The most noted of these is the Dhammacakkappavattanansutta, which contains the first sermon delivered by the Buddha, when he began his activity as a religious teacher. The Aṅguttaranikāya.§ "Suttas arranged according to the rising numerical succession," contains Suttas, collected on a curious principle : first come things whose number is one, then those whose number is two, then things whose number ia three, and so forth. For instance in the two-division there are two dark and two bright things, which one must avoid ; two grounds for the life in forest; two sorts of Buddhas. In the Three-division the triad of deeds, words and ideas ; three sorts of monks ; three god-messengers (Age, Disease and Death); and so on. In the case of higher numbers, where the matter is wanting, a combination of former things is made. On account of the scholastic grouping of material the Aṅguttaranikāya is nearer to the Abhidhammapiṭaka. The last Nikāya is known as Khuddaka, collections of shorter books, numbering 15 books. The Khuddaka Pāṭha is the first book which was perhaps used as a first lesson book for the young neophyte. (2).

* Number of Samyuttas 50; of the Suttas 2889; division in 5 parts (vaggas).

§ The number of Suttas at least 2308; divisions into Nipātas of average 10 Suttas (the highest number 262 and the lowest 7).

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The Dhammapada. our work, the second of the series, is to be considered in detail below (3). Udāna is a collection of Inspired Utterances of Buddha (4) The Itivuttaka is very near to Udāna, and consists of Buddha's deep terse sayings introduced in each case by *Iti vuttam Bhagavatā* 'Thus it was said by the Blessed one.' (5) The Sutta-nipāta bears very ancient appearance. The first four parts (Vaggas) comprise 56 pieces; the fifth, known as Pārāyaṇavagga and having 18 sub-divisions, contains questions put to Buddha by th 16 pupils of Bāvari and answered by him. (6) Vimāna–vatthu and (7) Peta-vatthu, Tales about the heavenly Palaces and the Spirits, deal, as their names show, with the celestial mansions and disembodied spirits. (8) Thera-and (9) Therī-Gāthā, the Songs of the Monks and the Nuns, are simply the beautiful masterpieces of spiritual lyrical poetry. The first contains 107 peoms and the second 73. The number of Gāthās is respectively 1279 and 522. The material of both of the books seems to have come down from very old times ; (10) The Jātaka is a collection of stanzas, to which from the very beginning prose-legends belonged. The latter contains the histories of the earlier lives of the Buddha. In the Canon the stanzas were admitted ; but the prose-legends were left to the recitor's care. The nature of the stanzas is very diverse. Sometime they contain a moral maxim, at another a question-and-answer of two persons and so forth. In the later Jātakas stanzas of conversation and legend are preponderant and are mixed with ballads and epic poetry. (11) The Niddesa is a commentary on a part of Suttanipāta and is ascribed by tradition to Sāriputta. (12) The Paṭisambhidāmagga is a work belonging to the literature of Abhidhamma-type, and describes how the Arhat reaches knowledge. (13) Apadāna, Great Deeds, is a collection of legends in verse,

which describes how the Buddhist Arhats performed great deeds. (14) The Buddhavaṁsa, contains in 28 cantos the history of the 24 Buddhas and it is narrated by the Buddha himself. And (15) the Cariyāpiṭaka is a selection of 25 metrical Jātakas. Buddha himself relates how he in his earlier lives had attained the ten *pāramitās*, perfections, which are the necessary conditions of the Supreme Enlightenment. This seems to be the work of "an honest monk, who was all but a poet."

13. *The Abhidhamma-Piṭaka: Detailed Contents*:— The Abhidhamma is no systematic presentation of philosophy but only a complement to Dhamma. The form is throughout scholastic. The ideas are schematically classified, not defined by themselves, but only heaped in series of synonyms. The Aṅguttaranikāya may be said to form a transition from the two other Piṭakas to the Abhidhamma-Piṭaka. Originality and depth are felt wanting everywhere here. Enumerations of dry categories almost amount to superfluity. The form of the work is mostly question and answer, a kind of catechism.—There are in all 7 works which constitute the Abhidhamma-Piṭaka. (1) The Dhammasaṅgaṇi, Enumeration of psychical phenomena, is a kind of psychology. (2) Vibhaṅga may be said to be a continuation of the last work. (3) The Kathāvatthu is very important for the history of Buddhism. It mentions and refutes different systems of philosophy and it is attributed to the president of the third Buddhist Council, Tissa Moggaliputta (see above). (4) Puggalapaññatti, Description of the individuals, describes in questions and answers types of personalities and characters. (5) The Dhātukathā, Exposition of elements, discusses the different psychical phenomena and their categories. (6) The Yamaka is so named because the questions in it are cast in two forms namely positive and nega-

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tive. (7) The Paṭṭhānappakaraṇa or the Mahâpaṭṭhana is a voluminous work. It treats of causality.

14. *The Non-Canonical Literature* :—Soon after the Canon was closed, there began to arise an elucidatory literature for the Canon and tradition tells us that when Mahinda (see para, 8 above) brought the Tipiṭaka to Ceylon, he also brought an Atthakathā (Skr. Arthakathā) a Commentary on the Sacred Texts. This was the basis of those famous commentaries of that gifted commentator of wonderful industry—that Buddhist Sāyaṇācārya, *viz*., Buddhaghosa, who lived in the 5th century A.D.

15. (*a*) *The First Period* :—The Nettippakaraṇa and the Peṭakopadesa belong to a time previous to the time of Buddhaghosa. They serve as an introducation to the teachings of the Buddha and are traditionally ascribed to Mahākaccāyana: but it does not seem to be reliable. An exceedingly important book, with contents practically the same as those of the Theravāda, is the so-named Milinda-pañha, the Questions of King Milinda. Milinda is the Indian form of the name of the Greco-Bactrian King Menander, who lived in the second century before the Christian era; and was well-disposed to Buddhism. The book contains questions and answers between the King and the Buddhist Thera, Nāgasena. The book must have been composed in the North-west of India in Buddhist Sanskrit; and it was later translated into Pāli in Ceylon, certainly before the date of Buddhaghosa, who often quotes it. The original work seems to have been much shorter, as the early Chinese translation shows. It was most probably enhanced in Ceylon by many additions. Another historically important book is the Dīpavaṁsa, the Island Chronicle, which has preserved the traditional history to the end of the reign of King Mahāsena (325–352).

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16 (*b*) *The Second Period* :—The beginning of the second period is characterised by a number of commentaries written on the Tipiṭaka and based on the older Atthakathā. The name of Buddhaghoṣa stands supreme in this province. A Brāhmin of Northern India, he came to Ceylon after his conversion to study the Pāli Tipiṭaka and the Atthakathā, which was then in the Sinhalese language. The commentaries written by Buddhaghoṣa are as follows :—

I. Vin. 1. Samantapāsādikā . Com. on Vinaya-Piṭaka.
2. Kaṅkhāvitaraṇī. . Com. on Pātimokkha.
II. S. P. 3. Sumaṅgalavilāsinī. Com. on Dīghanikāya.
4. Papañcasūdanī . . Com. Majjhimanikāya.
5. Sāratthapakāsinī . . Com. on Saṁyuttanikāya.
6. Manorathapūraṇī . Com. on Aṅguttaranīkāya
7. Paramatthajotikā . Com. on Khuddaka-nikāya Nos. 1, 5.
III. A. P. 8. Aṭṭhasālinī Com. on Dhamma-saṅgaṇi.
9. Saṁmohavinodinī . .Com. on Vibhaṅga.
10. Pañcappakaraṇatthakathā-Com. on Abh. P. Nos. 5, 4, 3, 6, 7.

The commentaries on the Abhidhamma-Piṭaka seem to have a common name Paramatthakathā. The coms. on the Jātaka and on the Dhammapada, of which latter more will be said later, are also ascribed to him. One independent work by him named Visuddhimagga, the Way of Purity, is the first comprehensive and systematic exposition and throughly philosophic treatment of the teachings of the Buddha. The three principal divisions of the work are Sīla, Samādhi and Paññā. The style is chaste and lucid and as in his other commentaries he has tried to make dry discussions lively by introducing here and there parables and legends. Besides Buddhaghoṣa, may be

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mentioned other authors like: 1, Buddhadatta (traditionally said to be his contemporary), the author of Madhurattha-vilāsinī (Commentary on Buddhavaṁsa), Vinayavinicchaya (a compendium of Vinaya in Pāli verses), Uttaravinicchaya (a book handling similar subjects), Abhidhammāvatāra (a manual of Buddhist scholasticism) and Jinālaṁkāra ; 2. Ānanda, the author of Mūlaṭīkā (the oldest sub-commentary on the Atthakathā on the Abhidhamma-Piṭaka-) and 3. Dhammapāla, the author of Paramattha-dīpanī (commenting those books of the Khuddaka Nikāya which are left by Buddhaghosa, and the Mahāṭīkā or Paramattha-mañjūsā, a commentary on the Visuddhi-magga. One very widely used book of Abhidhamma is the Abhidhammatthasaṁgaha of Anuruddhācārya. Another very important book, Mahāvaṁsa, the Great Chronicle, composed by Mahānāma, belongs to the beginning of the 6th century (under king Dhātusena). Anāgatavaṁsa by Kassapa is a prophecy from Buddha's work about the future Buddha Metteya. The Bodhivaṁsa by Upatissa is a history of the holy tree in Anurādhāpura.—A very important work belonging to the time of Buddhaghosa is the Kaccāyanavyākaraṇa or Kaccāyanagandha by Kaccāyana, which is the oldest Pāli grammar. This Kaccāyana is different from the Mahākaccāyana the disciple of the Buddha as also from the Kātyāyana, the writer of Vārtikas on the grammar of Pāṇini. It is worth noting that in his treatment of the grammar the author has ignored the relation of Pāli and Sanskrit. Besides this work two other, Mahāniruttigandha and Cullanirutti are attributed to him.

17. (c) *The Third Period*:—In the 12th century in the reign of Parakkamabāhu (1153-1186) the literary activity began vigorously. The Thera Mahākassapa called forth a council to collect the Atthakathā, sub-commen-

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taries, Tīkās in the Māgadhī language. Sāriputta and his disciples are notable figures in this literary activity. He wrote commentaries of which Sāratthadīpanī is famous Also his Vinayasaṁgaha is well-known. His disciples Saṁgharakkhita, Buddhanāga, Vācissara, and Sumaṅgala are authors of many commentaries. They have also worked in the field of the Buddhist legend-literature and Church-history. The Dāṭhāvaṁsa of Dhammakitti gives the history of the tooth-relic of the Buddha. The Thūpavaṁsa of Vācissara is a dry compilation of older material. The Jinālaṁkāra of Buddharakkhita is a fine piece of artistic poetry. It describes the career of the Buddha till his Enlightenment. A work of similar nature is the Jinacarita of Medhaṁkara, a contemporary of Vācissara. The Mahāvaṁsa-tīkā is remarkable for the historical tradition it has preserved. An author of the 13th century, Vedehathera has written two works (a) Samantakūṭavaṇṇanā, Description of the Adam's Peak, and (b) the Rasavāhinī, a collection of 108 prose stories, 40 belonging to the Jambudīpa (India) and 63 to the Laṅkādīpa (Ceylon.) The material is taken from the Atthakathās. A contemporary of Vedehathera was Buddhappiya, the author of Pajjamadhu. It is a poem of 104 verses of artistic poetry extolling the Buddha and his wisdom.—The history in Mahāvaṁsa was further continued under a different name Cūlavaṁsa and a historical chronicle was thus completed dealing with the whole of the Ceylonese history. The traditionally known author is Dhammakitti.—Between the 13th and the 14th century come two works. (1) Sārasaṁgaha of Siddhattha a work on Buddhism in mixed prose and verse and (2) Sadhammasaṁgaha of Dhammakitti Mahāsāmi. Two works treating of the different existences in the hells, heaven, etc., are Lokappadīpasāra and Pañcagatidīpana, which belong to the 14th century. To the same period

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belongs also the Buddhaghosuppatti of Mahāmaṅgala, the grammarian. In the 15th century the literary activity, shown by the Burmese monks is in the forefront. There flourished authors like (1) Ariyavaṁsa (the author of Maṇisāramañjūsā, Maṇidīpa, both being commentaries, and Jātakavisodhana). (2) Saddhammapālasiri (the author of the Nettibhāvanī). (3) Sīlavaṁsa (the author of Buddhālaṁkāra, a poetical version of the Sumedhakathā and Raṭṭhasāra who versified many Jātakas. In the 17th century there were (1) Tipiṭakālaṁkāra (the author of Vīsativaṇṇanā, the commentary on the first 20 introdnctory verses of the Aṭṭhasālinī, Yasavaddhanavatthu and Vinayālaṁkara. (2) Tilakaguru (the author of Dhātukathāṭīkāvaṇṇanā) (3) Sāradassī (the author of Dhātukathāyojanā) and (4) Mahākassapa (the author of Abhidhammaṭṭhagaṇṭhipada). As for the grammatical literature three different schools may be mentioned : (1) the works like the Bālāvatāra and the Rūpasiddhi, which follow the grammar of Kaccāyana : (2) the grammar of Moggalāna and other works like Payogasiddhi, Padasādhana etc., and (3) the Saddanīti a peculiarly valuable work by Aggavaṁsa Mahāthera, who lived in the 12th century, with the Cullasaddanīti. To each of these schools belongs one seperate root-list. All these grammarians treat Pāli as a literary language and their system is not founded on continuous tradition. A dictionary of words on the line of the Sanskrit Amarakos'a is the Abhidhānappadīpikā of Moggalāna who however, is said to be different from the grammarian and lived in the 12th century. The work contains 1203 verses and is divided into three parts : synonyms, homonyms, and indeclinables. It seems that the author used the Amarakos'a and he other similar works as his models. Lastly the Ekakkharakos'a of a Burmese monk (of the 15th century). Saddhammakitti may be mentioned as a metrical list of monosyllabic words.

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III. THE DHAMMAPADA

18. *Its Text* : The text of the Dhammapada contains 423 verses divided into 26 chapters. The book forms an anthology of verses either culled out from other sources or incorporated from the mass of literature floating among the early Buddhists, like the Thera-and the Therī-gāthā, the Psalms of the Brethren and the Sisters. The compiler of our work does not mention, who the individual author of each verse was. Some verses are found in works like Mahābhārata and Manusmṛti ; while others may be said to be Buddhist adaptations of general moral precepts not belonging to any particular sect. The verses are mostly detached but often many of them, coming together, form a short poem. The principle of division of chapters is often arbitrary and sometimes amounts to a mere appearance of the same word or a similar phrase. More than half of the number of verses is found in other canonical texts. It seems that the compiler of Dhammapada gathered verse after verse from different sources to make this splendid anthology like flower-gathering, which he himself describes in the book (v. 45).

19. *The date of Dhammapada* :—The oldest known Pāli work in which Dhammapada is expressly mentioned is the Millindapañha and the traditional date assigned to this work is somewhere about the beginning of the Christian era. The Kathāvatthu ascribed to Tissa Moggaliputta contains many quotations which are found only in Dhammapada ; but the source is not indicated there. The Mahāniddesa, a Canonical commentary on the Aṭṭhakavagga and now incorporated in the Suttanipāta of the Khuddakanikāya, and the Cullaniddesa contain quotations which we meet only in the Dhammapada. The closing date of the Pāli Canon is generally regarded as not later than the second century before Christ ; hence the latest

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date for these works would be not later than the 2nd century. The books of the Khuddakanikāya are enumerated in the two schools, the Dīghabhāṇakas and the Majjhimabhāṇakas which point to a time about the third century. There is also a tradition that the Appamādavagga was recited to the Emperor Asoka. Hence it is held, not without reason, that the Pāli Dhammapada existed in the third century B. C. In one recension or another the work was known throughout the Buddhist world. There were Sanskrit versions made from the Pāli original and one of such Sanskrit versions is known to us from its Chinese translation (of the king Fa-kheu) made in the year 223 A.D. It presupposes an original of 500 verses; but it agrees in its general form, name, number, and succession of chapters. It may be noted here that this translation was printed from blocks in 972 A.D., nearly 7 centuries before Gutenberg.

20. *The Commentary on Dhammapada* ;—One very huge commentary on this work is handed down to us, Its colophon states that the author is Buddhaghosa; but this is the only evidence to believe that such is the case. The commentary on the Jātaka is also ascribed to Buddhaghosa and the two commentaries appear very much resembling to each other in form and contents. But in spite of this and the tradition of the Gandhavaṁsa, the History of books, written by Burmese writer of the 17th century to the effect that the author of the Jātakatthavaṇṇanā is Buddhghosa, scholars are of opinion that this is not possible; the author is some one else, unknown to us. In the commentary the most predominant element is that of legends, and text-exegesis has become an affair of quite secondary nature. In the case of every gāthā or a group of gāthās, the commentator narrates when, where and why it was uttered by Buddha, in whose mouth it is

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invariably put. The commentator tells us that these are the actual words of the Master. We might at least say that though it is impossible that these were the actual words of the Teacher, they nevertheless represent the true spirit of his teachings. The meaning of the "Buddha-vacanam" is not to be understood literally as it appears; it means : words which would have suited in the mouth of the Buddha.

21. *The meaning of the Title "Dhammapada"*:—The two words *Dhamma* and *Pada* which will help us in the interpretation of the title are themselves ambiguous. The first word has meanings like nature, property, things, doctrine, law and religion; and the second means, step, foot, track, place, etc. The title of the book is translated in a variety of ways like "The Path of Virtue," "The Foot-step of Religion," "The Path of Truth (Wahrheits-pfad)." The first word Dhamma occurs in Dhammapada in at least three different senses; (1) the Law or truth (as preached by the Buddha). (2) thing or form, and (3) way or mode of life. The first is the general sense which is found, in the majority of cases; for example it is used in *esa dhammo sanantano*, this is the eternal Law; (i, 5), *yahmi saccaṁ ca dhammo ca*, in whom there is truth and law, *sammadakkhāte dhamme.* (vi, 11) in the excellently preached law, etc. In the second sense we find it in *cattāro dhammā vaḍḍhanti*, the following four things increase, *sabbe dhammā anattā' ti*, that all forms are soulless, (xx, 7) and in *malā ve pāpakā dhammā*, the evil ways are sinful; *hīnaṁ dhammaṁ na seveyya*, one should not take to evil mode of life (xiii, 1), it may be said to be used in the last sense. This word also comes in such forms as *dhammiko dhammaṭṭho, dhammachārī* etc. Less perplexing is, however, the meaning of the word *padaṁ* in Dhammapada : *pamādo maccuno padaṁ*, the thoughtlessness is the path to death

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(ii, 1), *ākāse padaṁ natthi* (xviii, 23) there is no way in the sky; and so on. But the best help to interpret the words is the very title occurring in the text. In (viii, 1, 2, 3,) the words *atthapada, gāthāpada,* and *dhammapada** come in successively and second *pada* of every compound part is undoubtedly used in the sense of a clause or a sentence. Hence Dhammapada seems to mean nothing but a saying or a maxim about the (Buddh's) Dhamma. So also when the poet asks who would gather a *dhammapada,* (iv, i) he has used it in this very sense.

22. *Arrangement, Grammar and Metre:*—The arrangement of the book is partly topical and partly arbitrary. There is no reason why the chapter on Miscellany should stand in the middle instead of comming at the end. The same stanza (xx, 15) is repeated as iv, 4 simply because the word contains the word *puppha* in the simile chosen. There is no reason why verses (xix, 11. 12) should not be included in the Bhikkhuvagga, which seems to be its proper place. The same reasoning can be applied in the case of (xix, 3) which ought to have stood in the Paṇḍitavagga. Repetition of the verse vi, 5 as x 17 we are at a loss to explain. And so on about the arrangement of many other verses.—The language of the work appears to be allied to the language of the gāthās and is on the whole regular. Yet earlier and later strata may be distinguished; for example the two Pāli renderings of the Sanskrit word tṛshṇā, taṇhā and tasinā, which are supposed to belong to different periods. The inflextion of words is perfectly regular and there are very few irregularities caused by metrical exigencies, here and there (see verse 10).

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* The variant for this reading is Gāthāpada, which does not weaken our position but strengthens it. Childers has also interpreted the title in a similar way. See his Dictionary.

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The syntax is easy and rarely does one idea extend beyond one verse. The two metres used are *anusṭubh* and *trishṭubh* but there is no fixity about the number and quantity. Arbitrary handling of samdhi-rules has helped to reduce or increase the number of syllables as the case might require. From the eclectic nature of the work there could be no rule as regards the succession of verses according to the metrical form.

23. *The style of the Work* :—It is difficult to describe the style of a work of composite nature like the Dhammapada. But a few general remarks stating its main characteristics may be made here. The sameness of purpose and the artificial method of topical arrangement have to a certain extent taken the place here of the unity and continuity of theme. The language is smooth and the verses, on account of their crispness and pointed character are charming to a sympathetic reader. Those who are biased against Buddhism or hold that a religion like Buddhism is nothing but an extreme way of puritan and ascetic life will not probably feel the simplicity and humanity of the description of life and its weaknesses. But a candid person of the world who has experienced the bitternesses of the world must be touched by the almost pathetic and appealing nature of the work. Rarely is the meaning of the author unintelligible and rarely the help of tradition is required to know the exact meaning of the verse (see xxiv, 11). Verses like these are especially the examples of the tendency which culminated in the style of Abhidhamma Piṭaka. The learned style and treatment of the subject was not suited to the ear of an ordinary man of the world or the pious monk, who was satisfied with the epigrammatic couplets or maxims, which could be remembered on appropriate occasions and which could teach him what the wise and enlightened sages of old had

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to advise about life and its tracks. Herein may be detected the tremendous popularity of Dhammapada, which we are told was learnt by the monk living in the forest or monastary as well as tha layman residing in a town. A very striking characteristic of the style is the wonderful use of happy similes chosen from life. It will be impossible to choose even the best of them here. But, the man standing on the hill (ii, 8), the fish taken out of water (iii, 2), the demolished house (xi, 9), the sleeping village inundated by floods (xx, 15), the elephant standing calm amidst showers of arrows—these and a host of others are peculiarly charming. Another feature is the use of contrast, made to show the good and bad sides of the same question in parallel language. The whole of the first *vagga* may be taken as an example of this, where the same words and forms are used with the changes required. Sometimes one striking line or a part thereof is repeated for forcible expression, a feature also to be seen in Sanskrit literature (see viii, 11 ff.; xx, 5-7). At times is also seen the old propensity of Sanskrit texts like the Brāhmaṇas for fanciful derivations of words like Brāhmaṇa and Samaṇa and others (see xxi, 6). Dhammapada does not show a very great development in technical terms; we meet only a few like *ariyasaccāni*, *sotāpatti*, *aṭṭhaṅgiko maggo* etc., which may have been current among the Buddhists from the very beginning.

24. *The Religious and Moral teaching of the Book* :— The general contribution of Buddhism to religion and ethics may be said to be the teaching of the book. It would be futile, however, to attempt here even an epitome of it. But this paragraph we mean to devote to an indication of the outlines. The four Noble Truths of Buddhism *viz.* (i) All that exists is subject to misery, (ii) This misery has the passions of human heart as the

root-cause. (iii) Freedom from passions is also freedom from misery, and (iv) The way to Freedom is "the Eight-fold Way,"—which are the basis of the Buddhist religion—are referred to in xiv, 12, and mentioned in the next verse. The need of philosophy and religion is throughout practical. The poet asks, "Why laugh? Is there any joy when everything is burning ablaze? Surely you are enveloped in darkness: why don't you seek for light (xi, 1)?" The pessimistic tone of Buddhism, which lays very great stress on the sufferings of life, on age and decay, birth and death (xi, 3-5) can hardly be found elsewhere. There is nothing painful, the text tells, like the constituents of sentient life (which Buddhism teachnically calls *Khandhas*, Sanskrit, *Skandhas*) (*viz.* the Aggregates) (xv, 6); rebirth is painful (xi, 8); the elements of consciousness are painful (xv, 7). The annihilation of this pain is true happiness (xxiii, 12). And everybody, who would follow the Buddhist Eight-fold path will be free from all kinds of misery (xiv, 14). The birth of the Buddha, the preaching of the Dhamma and the foundation of the Order, Saṁgha, are meant for the good of the people (vix, 16). The root-cause of misery is *taṇhā*, thirst or greed for sensual pleasures. And all the evil activities of an individual which bring him into misery proceed from this *taṇhā* (xxiv, 10). The poet asks proudly: Whither shall he be led—he who has no *taṇhā* (xiv, 2)? Impelled by it the individual acts sinfully (xxiv, 9) and there is no place in the sea or mountain, or sky approaching which can one be free from effects of the evil actions namely, rebirth and misery (ix, 12, 13). While committing sin, the fool does not know it, but it burns him like fire (x, 8). Human greed is such that even though there is shower of gold or even though one possesses all the pleasures of heaven at one's command

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one is not satisfied at all (xiv, 8, 9). Hence the discipline of the Buddha has to root out this *taṇhā* (xiv, 9). The destruction of greed overcomes all misery (xxiv, 20). To overcome it one has to subdue his mind, because if it is rightly directed it does such good as is not possible to be effected even by father, mother or other relatives (iii, 2). Nobody knows when death comes and takes away man while his mind is engrossed in worldly life (iv, 5) and his desires are unfulfilled (iv, 5). Here the lesson of self-help is taught (xii, 1 ff.). One is the lord of oneself and can attain to one's good if one subdues oneself (xii, 4). One is responsible for one's miseries, and help, if it is to come, comes from oneself (xii, 9). Two things are important in this respect. The person must not follow a wrong path (xiii, 1) nor should he take to extreme sorts of self-mortifications, without subduing his desires (x, 13) ; he should realise that all being is impermanent, painful and unsubstantial (xx, 5-7). He should approach the trinity of the Buddha, Dhamma and Saṁgha as the place of refuge (xiv, 12-14). He must always bear in mind the teaching of the Buddha, :which is in short, (i) abstention from all sin. (ii) cherishing of good and (iii) purification of mind (xvi, 5). He should always guard himself in thought, word and deed (xvii, 13, 12, 11) and when he is controlled in these, then alone he can be said to be well-controlled (xvii, 14). Difficult indeed is self-conquest (xii, 3): but without it one cannot cut away the fetters of evil (xxiv, 17, 16). On the other hand one cannot achieve this by mere outward appearance of a disciple of the Buddha—by taking yellow robes without eschewing evil passions from his heart. He must cleanse himself from sin (i, 9, 10)——this is the most essential step to attain the final goal, Nibbāṇa, the highest happiness,——*nibbāṇaṁ paramaṁ sukhaṁ*. For this purpose the general ethical

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precepts common to all religions are laid down; a person must have truthfulness and non-addiction (xxvi, 26) and he must shake off his anger, hatred, pride and envy (xxvi 25). He has to take up to contemplation and meditation and the path laid down by the Buddha leads him to Nirvāṇa, that restful abode of happiness where all elements of being which bring misery are annihilated and which is the highest goal, *uttamattha* (xxvi, 4, 21). All his lusts are lost; his doubts vanish; he reaches the deathless state (xxvi, 29) and is free from merit, demerit, and sorrow; free from the quagmire of birth and infatuation; free from guiles and attachment (xxvi, 32). In this world he knows the end of sorrow (xxvi, 20) he knows his former lives; sees heaven and hell and sin clings him not even if he kills father, mother or whole nation (xxi, 5): his knowledge is perfect and he is endowed with all perfection (xxvi, 41). This is in brief the substance of Buddhist teaching; strange as it may appear, Buddhism has no place for God; as for the metaphisical side the case is no better; the Buddha solved only the problem of life through individualistic ethics and psychology. For the social problem his answer was the foundation of the religious Order, which has survived to the present day. One of the benefactors of mankind, the worthy Master understood the spiritual needs of humanity and realising himself the goal of life, preached the Path discovered by him to the people at large for whom he stood: and it may be summarised in the following words of the Master himself—All the constituents of being are transitory; seek freedom from it with diligence.

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॥ नमो तस्स भगवतो अह्रतो सम्मासंबुद्धस्स ॥

१. मनोपुब्बंगमा धम्मा मनोसेट्ठा मनोमया।
मनसा चे पदुट्ठेन भासति वा करोति वा।
ततो नं दुक्खमन्वेति चक्कं व वहतो पदं ॥ १ ॥

२. मनोपुब्बंगमा धम्मा मनोसेट्ठा मनोमया।
मनसा चे पसन्नेन भासति वा करोति वा।
ततो नं सुखमन्वेति छाया व अनपायिनी ॥ २ ॥

३. अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे।
ये तं उपनय्हन्ति वेरं तेसं न सम्मति ॥ ३ ॥

४. अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे।
ये तं न उपनय्हन्ति वेरं तेसूपसम्मति ॥ ४ ॥

५. न हि वेरेन वेरानि सम्मन्तीध कुदाचनं।
अवेरेन च सम्मन्ति एस धम्मो सनंतनो ॥ ५ ॥

६. परे च न विजानन्ति मयमेत्थ यमामसे।
ये च तत्थ विजानन्ति ततो सम्मन्ति मेधगा ॥ ६ ॥

७. सुभानुपस्सिं विहरन्तं इन्द्रियेसु असंवुतं।
भोजनम्हि अमत्तञ्ञुं कुसीतं हीनवीरियं ॥
तं वे पसहति मारो वातो रुक्खं व दुब्बलं ॥ ७ ॥

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८. असुभानुपस्सिं विहरन्तं इन्द्रियेसु सुसंवुतं ।
भोजनम्हि च मत्तञ्ञुं सद्धं आरद्धवीरियं ।
तं वे नप्पसहति मारो वातो सेलं व पब्बतं ॥ ८ ॥

९. अनिक्कसावो कासावं यो वत्थं परिदहेस्सति ।
अपेतो दमसच्चेन न सो कासावमरहति ॥ ९ ॥

१०. यो च वन्तकसावस्स सीलेसु सुसमाहितो ।
उपेतो दमसच्चेन स वे कासावमरहति ॥ १० ॥

११. असारे सारमतिनो सारे चासारदस्सिनो ।
ते सारं नाधिगच्छन्ति मिच्छासंकप्पगोचरा ॥ ११ ॥

१२. सारं च सारतो ञत्वा असारं च असारतो ।
ते सारं अधिगच्छन्ति सम्मासंकप्पगोचरा ॥ १२ ॥

१३. यथा अगारं दुच्छन्नं वुट्ठि समतिविज्झति ।
एवं अभावितं चित्तं रागो समतिविज्झति ॥ १३ ॥

१४. यथा अगारं सुच्छन्नं वुट्ठि न समतिविज्झति ।
एवं सुभावितं चित्तं रागो न समतिविज्झति ॥ १४ ॥

१५. इध सोचति पेच्च सोचति पापकारी उभयत्थ सोचति ।
सो सोचति सो विहञ्ञति दिस्वा कम्मकिलिट्ठमत्तनो ॥ १५ ॥

१६. इध मोदति पेच्च मोदति कतपुञ्ञो उभयत्थ मोदति ।
सो मोदति सो पमोदति दिस्वा कम्मविसुद्धिमत्तनो ॥ १६ ॥

१७. इध तप्पति पेच्च तप्पति पापकारी उभयत्थ तप्पति ।
पापं मे कतं ति तप्पति भिय्यो तप्पति दुग्गतिं गतो ॥ १७ ॥

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१८. इध नन्दति पेच्च नन्दति कतपुञ्ञो उभयत्थ नन्दति ।
पुञ्ञं मे कतं ति नन्दति भिय्यो नन्दति सुग्गतिं गतो ॥ १८ ॥

१९. बहुं पि चे सहितं भासमानो न तक्करो होति नरो पमत्तो ।
गोपो व गावो गणयं परेसं न भागवा सामञ्ञस्स होति॥१९॥

२०. अप्पं पि चे सहितं भासमानो
धम्मस्स होति अनुधम्मचारी ।
रागं च दोसं च पहाय मोहं
सम्मप्पजानो सुविमुत्तचित्तो ।
अनुपादियानो इध वा हुरं वा
स भागवा सामञ्ञस्स होति ॥ २० ॥

इति यमकवग्गो पठमो ।

२१. अप्पमादो अमतपदं पमादो मच्चुनो पदं ।
अप्पमत्ता न मीयन्ति ये पमत्ता यथा मता ॥ १ ॥

२२. एतं विसेसतो ञत्वा अप्पमादम्हि पण्डिता ।
अप्पमादे पमोदन्ति अरियानं गोचरे रता ॥ २ ॥

२३. ते झायिनो साततिका निच्चं दळ्हपरक्कमा ।
फुसन्ति धीरा निब्बाणं योगक्खेमं अनुत्तरं ॥ ३ ॥

२४. उट्ठानवतो सतिमतो सुचिकम्मस्स निसम्मकारिनो ।
संयतस्स च धम्मजीविनो अप्पमत्तस्स यसोऽभिवड्ढति ॥ ४ ॥

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२५. उट्ठानेनप्पमादेन संयमेन दमेन च ।
दीपं कयिराथ मेधावी यं ओघो नाभिकीरति ॥ ५ ॥

२६. पमादमनुयुञ्जन्ति बाला दुम्मेधिनो जना ।
अप्पमादं च मेधावी धनं सेट्ठं व रक्खति ॥ ६ ॥

२७. मा पमादमनुयुञ्जेथ मा कामरतिसन्थवं ।
अप्पमत्तो हि झायन्तो पप्पोति विपुलं सुखं ॥ ७ ॥

२८. पमादं अप्पमादेन यदा नुदति पण्डितो ।
पञ्ञापासादमारुय्ह असोको सोकिनिं पजं ।
पब्बतट्ठो व भुम्मट्ठे धीरो बाले अवेक्खति ॥ ८ ॥

२९. अप्पमत्तो पमत्तेसु सुत्तेसु बहुजागरो ।
अबलस्सं व सीघस्सो हित्वा याति सुमेधसो ॥ ९ ॥

३०. अप्पमादेन मघवा देवानं सेट्ठतं गतो ।
अप्पमादं पसंसन्ति पमादो गरहितो सदा ॥ १० ॥

३१. अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
संयोजनं अणुं थूलं डहं अग्गी व गच्छति ॥ ११ ॥

३२. अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
अभब्बो परिहानाय निब्बाणस्सेव सन्तिके ॥ १२ ॥

इति अप्पमादवग्गो दुतियो ।

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३३. फन्दनं चपलं चित्तं दुरक्खं दुन्निवारयं ।
उजुं करोति मेधावी उसुकारो व तेजनं ॥ १ ॥

३४. वारिजो व थले खित्तो ओकमोकत उब्भतो ।
परिफन्दतिदं चित्तं मारधेय्यं पहातवे ॥ २ ॥

३५. दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।
चित्तस्स दमथो साधु चित्तं दन्तं सुखावहं ॥ ३ ॥

३६. सुदुद्दसं सुनिपुणं यत्थकामनिपातिनं ।
चित्तं रक्खेथ मेधावी चित्तं गुत्तं सुखावहं ॥ ४ ॥

३७. दूरंगमं एकचरं असरीरं गुहासयं ।
ये चित्तं संयमेस्सन्ति मोक्खन्ति मारबन्धना ॥ ५ ॥

३८. अनवट्ठितचित्तस्स सद्धम्मं अविजानतो ।
परिप्लवपसादस्स पञ्ञा न परिपूरति ॥ ६ ॥

३९. अनवस्सुतचित्तस्स अनन्वाहतचेतसो ।
पुञ्ञपापपहीनस्स नत्थि जागरतो भयं ॥ ७ ॥

४०. कुम्भूपमं कायमिमं विदित्वा नगरूपमं चित्तमिदं ठपेत्वा ।
योधेथ मारं पञ्ञायुधेन जितं च रक्खे अनिवेसनो सिया ॥८॥

४१. अचिरं वतयं कायो पठविं अधिसेस्सति ।
छुद्धो अपेतविञ्ञाणो निरत्थं व कलिङ्गरं ॥ ९ ॥

४२. दिसो दिसं यं तं कयिरा वेरी वा पन वेरिनं ।
मिच्छापणिहितं चित्तं पापियो नं ततो करे ॥ १० ॥

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४३. न तं माता पिता कयिरा अञ्ञे वापि च ञातका ।
सम्मापणिहितं चित्तं सेय्यसो नं ततो करे ॥ ११ ॥

इति चित्तवग्गो ततियो ।

४४. को इमं पठविं विजेस्सति यमलोकं च इमं सदेवकं ।
को धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ १ ॥

४५. सेखो पठविं विजेस्सति यमलोकं च इमं सदेवकं ।
सेखो धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ २ ॥

४६. फेणूपमं कायमिमं विदित्वा
मरीचिधम्मं अभिसंबुधानो ।
छेत्वान मारस्स पपुप्फकानि
अदस्सनं मच्चुराजस्स गच्छे ॥ ३ ॥

४७. पुप्फानि हेव पचिनन्तं ब्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ ४ ॥

४८. पुप्फानि हेव पचिनन्तं ब्यासत्तमनसं नरं ।
अतित्तं येव कामेसु अन्तको कुरुते वसं ॥ ५ ॥

४९. यथापि भमरो पुप्फं वण्णगन्धं अहेठयं ।
पलेति रसमादाय एवं गामे मुनी चरे ॥ ६ ॥

५०. न परेसं विलोमानि न परेसं कताकतं ।
अत्तनो व अवेक्खेय्य कतानि अकतानि च ॥ ७ ॥

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५१. यथापि रुचिरं पुप्फं वण्णवन्तं अगन्धकं ।
एवं सुभासिता वाचा अफला होति अकुब्बतो ॥ ८ ॥

५२. यथापि रुचिरं पुप्फं वण्णवन्तं सगन्धकं ।
एवं सुभासिता वाचा सफला होति सकुब्बतो ॥ ९ ॥

५३. यथापि पुप्फरासिम्हा कयिरा मालागुणे बहू ।
एवं जातेन मच्चेन कत्तब्बं कुसलं बहुं ॥ १० ॥

५४. न पुप्फगन्धो पटिवातमेति
न चन्दनं तगरं मल्लिका वा ।
सतं च गन्धो पटिवातमेति
सब्बा दिसा सप्पुरिसो पवाति ॥ ११ ॥

५५. चन्दनं तगरं वापि उप्पलं अथ वस्सिकी ।
एतेसं गन्धजातानं सीलगन्धो अनुत्तरो ॥ १२ ॥

५६. अप्पमत्तो अयं गन्धो यायं तगरचन्दनी ।
यो च सीलवतं गन्धो वाति देवेसु उत्तमो ॥ १३ ॥

५७. तेसं संपन्नसीलानं अप्पमादविहारिनं ।
सम्मदञ्ञा विमुत्तानं मारो मग्गं न विन्दन्ति ॥ १४ ॥

५८. यथा संकारधानस्मिं उज्झितस्मिं महापथे ।
पदुमं तत्थ जायेथ सुचिगन्धं मनोरमं ॥ १५ ॥

५९. एवं संकारभूतेसु अन्धभूते पुथुज्जने ।
अतिरोचति पञ्ञाय सम्मासंबुद्धसावको ॥ १६ ॥

इति पुप्फवग्गो चतुत्थो ।

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६०. दीघा जागरतो रत्ति दीघं सन्तस्स योजनं ।
दीघो बालानं संसारो सद्धम्मं अविजानतं ॥ १ ॥

६१. चरं चे नाधिगच्छेय्य सेय्यं सदिसमत्तनो ।
एकचरियं दळ्हं कयिरा नत्थि बाले सहायता ॥ २ ॥

६२. पुत्ता मत्थि धनं मत्थि इति बालो विहञ्ञति ।
अत्ता हि अत्तनो नत्थि कुतो पुत्ता कुतो धनं ॥ ३ ॥

६३. यो बालो मञ्ञति बाल्यं पण्डितो वापि तेन सो ।
बालो च पण्डितमानी स वे बालो ति वुच्चति ॥ ४ ॥

६४. यावजीवं पि चे बालो पण्डितं पयिरुपासति ।
न सो धम्मं विजानाति दब्बी सूपरसं यथा ॥ ५ ॥

६५. मुहुत्तमपि चे विञ्ञू पण्डितं पयिरुपासति ।
खिप्पं धम्मं विजानाति जिव्हा सूपरसं यथा ॥ ६ ॥

६६. चरन्ति बाला दुम्मेधा अमित्तेनेव अत्तना ।
करोन्ता पापकं कम्मं यं होति कटुकप्फलं ॥ ७ ॥

६७. न तं कम्मं कतं साधु यं कत्वा अनुतप्पति ।
यस्स अस्सुमुखो रोदं विपाकं पटिसेवति ॥ ८ ॥

६८. तं च कम्मं कतं साधु यं कत्वा नानुतप्पति ।
यस्स पतीतो सुमनो विपाकं पटिसेवति ॥ ९ ॥

६९. मधु वा मञ्ञती बालो याव पापं न पच्चति ।
यदा च पच्चती पापं अथ बालो दुक्खं निगच्छति ॥ १० ॥

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७०. मासे मासे कुसग्गेन बालो भुञ्जेथ भोजनं ।
न सो संखतधम्मानं कलं अग्घति सोळसिं ॥ ११ ॥

७१. न हि पापं कतं कम्मं सज्जुखीरं व मुच्चति ।
डहन्तं बालमन्वेति भस्मच्छन्नो व पावको ॥ १२ ॥

७२. यावदेव अनत्थाय ञत्तं बालस्स जायति ।
हन्ति बालस्स सुक्कंसं मुद्धमस्स विपातयं ॥ १३ ॥

७३. असतं भावनमिच्छेय्य पुरेक्खारं च भिक्खुसु ।
आवासेसु च इस्सरियं पूजा परकुलेसु च ॥ १४ ॥

७४. ममेव कतमञ्ञन्तु गिही पब्बाजिता उभो ।
ममेव अतिवसा अस्सु किच्चाकिच्चेसु किस्मिचि ।
इति बालस्स संकप्पो इच्छा मानो च वड्ढति ॥ १५ ॥

७५. अञ्ञा हि लाभूपनिसा अञ्ञा निब्बाणगामिनी ।
एवमेतं अभिञ्ञाय भिक्खु बुद्धस्स सावको ॥
सक्कारं नाभिनन्देय्य विवेकमनुब्रूहये ॥ १६ ॥

इति बालवग्गो पञ्चमो ।

७६. निधीनं व पवत्तारं यं पस्से वज्जदस्सिनं ।
निग्गय्हवादिं मेधाविं तादिसं पण्डितं भजे ।
तादिसं भजमानस्स सेय्यो होति न पापियो ॥ १ ॥

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७७. ओवदेय्यानुसासेय्य असब्भा च निवारये ।
सतं हि सो पियो होति असतं होति अप्पियो ॥ २ ॥

७८. न भजे पापके मित्ते न भजे पुरिसाधमे ।
भजेथ मित्ते कल्याणे भजेथ पुरिसुत्तमे ॥ ३ ॥

७९. धम्मपीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे सदा रमति पण्डितो ॥ ४ ॥

८०. उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति पण्डिता ॥ ५ ॥

८१. सेलो यथा एकघनो वातेन न समीरति ।
एवं निन्दापसंसासु न समिञ्जन्ति पण्डिता ॥ ६ ॥

८२. यथापि रहदो गम्भीरो विप्पसन्नो अनाविलो ।
एवं धम्मानि सुत्वान विप्पसीदन्ति पण्डिता ॥ ७ ॥

८३. सब्बत्थ वे सप्पुरिसा चजन्ति
न कामकामा लपयन्ति सन्तो ।
सुखेन फुट्ठा अथवा दुखेन
न उच्चावचं पण्डिता दस्सयन्ति ॥ ८ ॥

८४. न अत्तहेतु न परस्स हेतु
न पुत्तमिच्छे न धनं न रट्ठं ।
न इच्छेय्य अधम्मेन समिद्धिमत्तनो
स सीलवा पञ्ञवा धम्मिको सिया ॥ ९ ॥

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८५. अप्पका ते मनुस्सेसु ये जना पारगामिनो ।
अथायं इतरा पजा तीरमेवानुधावति ॥ १० ॥

८६. ये च खो सम्मदक्खाते धम्मे धम्मानुवत्तिनो ।
ते जना पारमेस्सन्ति मच्चुधेय्यं सुदुत्तरं ॥ ११ ॥

८७. कण्हं धम्मं विप्पहाय सुक्कं भावेथ पण्डितो ।
ओका अनोकं आगम्म विवेके यत्थ दूरमं ॥ १२ ॥

८८. तत्राभिरतिमिच्छेय्य हित्वा कामे अकिंचनो ।
परियोदपेय्य अत्तानं चित्तक्लेसेहि पण्डितो ॥ १३ ॥

८९. येसं संबोधिअङ्गेसु सम्मा चित्तं सुभावितं ।
आदानपटिनिस्सग्गे अनुपादाय ये रता ।
खीणासवा जुतीमन्तो ते लोके परिनिब्बुता ॥ १४ ॥

इति पण्डितवग्गो छट्ठो ।

९०. गतद्धिनो विसोकस्स विप्पमुत्तस्स सब्बधि ।
सब्बगन्थप्पहीनस्स परिळाहो न विज्जति ॥ १ ॥

९१. उय्युञ्जन्ति सतीमन्तो न निकेते रमन्ति ते ।
हंसा व पल्लं हित्वा ओकमोकं जहन्ति ते ॥ २ ॥

९२. येसं संनिचयो नत्थि ये परिञ्ञातभोजना ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासेव सकुन्तानं गति तेसं दुरन्नया ॥ ३ ॥

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९३. यस्सासवा परिक्खीणा आहारे च अनिस्सितो ।
सुञ्ञतो अनिमित्तो च विमोक्खो यस्स गोचरो ।
आकासे व सकुन्तानं पदं तस्स दुरन्नयं ॥ ४ ॥

९४. यस्सिन्द्रियानि समथं गतानि
अस्सा यथा सारथिना सुदन्ता ।
पहीनमानस्स अनासवस्स
देवा पि तस्स पिहयन्ति तादिनो ॥ ५ ॥

९५. पठवीसमो नो विरुज्झति
इन्दखीलूपमो तादि सुब्बतो ।
रहदो व अपेतकद्दमो
संसारा न भवन्ति तादिनो ॥ ६ ॥

९६. सन्तं तस्स मनं होति सन्ता वाचा च कम्म च ।
सम्मदञ्ञा विमुत्तस्स उपसन्तस्स तादिनो ॥ ७ ॥

९७. अस्सद्धो अकतञ्ञू च संधिच्छेदो च यो नरो ।
हतावकासो वन्तासो स वे उत्तमपोरिसो ॥ ८ ॥

९८. गामे वा यदि वारञ्ञे निन्ने वा यदि वा थले ।
यत्थारहन्तो विहरन्ति तं भूमिं रामणेय्यकं ॥ ९ ॥

९९. रमणीयानि अरञ्ञानि यत्थ न रमती ज़नो ।
वीतरागा रमिस्सन्ति न ते कामगवेसिनो ॥ १० ॥

इति अरहन्तवग्गो सत्तमो ।

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१००. सहस्समपि चे वाचा अनत्थपदसंहिता ।
एकं अत्थपदं सेय्यो यं सुत्वा उपसम्मति ॥ १ ॥

१०१. सहस्समपि चे गाथा अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥ २ ॥

१०२. यो च गाथासतं भासे अनत्थपदसंहिता ।
एकं धम्मपदं सेय्यो यं सुत्वा उपसम्मति ॥ ३ ॥

१०३. यो सहस्सं सहस्सेन संगामे मानुसे जिने ।
एकं च जेय्यमत्तानं स वे संगामजुत्तमो ॥ ४ ॥

१०४. अत्ता हवे जितं सेय्यो या चायं इतरा पजा ।
अत्तदन्तस्स पोसस्स निचं संयतचारिनो ॥ ५ ॥

१०५. नेव देवो न गन्धब्बो न मारो सह ब्रम्हुना ।
जितं अपजितं कयिरा तथारूपस्स जन्तुनो ॥ ६ ॥

१०६. मासे मासे सहस्सेन यो यजेथ सतं समं ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा एव पूजना सेय्या यंचे वस्ससतं हुतं ॥ ७ ॥

१०६. यो च वस्ससतं जन्तु अग्गिं परिचरे वने ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सा येव पूजना सेय्या यंचे वस्ससतं हुतं ॥ ८ ॥

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१०८. यं किंचि यिट्ठं व हुतं व लोके
संवत्सरं यजेथ पुञ्ञपेक्खो ।
सब्बं पि तं न चतुभागमेति
अभिवादना उज्जुगतेसु सेय्या ॥ ९ ॥

१०९. अभिवादनसीलस्स निच्चं वद्धापचायिनो ।
चत्तारो धम्मा वड्ढन्ति आयु वण्णो सुखं बलं ॥ १० ॥

११०. यो च वस्ससतं जीवे दुस्सीलो असमाहितो ।
एकाहं जीवितं सेय्यो सीलवन्तस्स झायिनो ॥ ११ ॥

१११. यो च वस्ससतं जीवे दुप्पञ्ञो असमाहितो ।
एकाहं जीवितं सेय्यो पञ्ञावन्तस्स झायिनो ॥ १२ ॥

११२. यो च वस्ससतं जीवे कुसीतो हीनवीरियो ।
एकाहं जीवितं सेय्यो विरियमारभतो दळ्हं ॥ १३ ॥

११३. यो च वस्ससतं जीवे अपस्सं उदयव्ययं ।
एकाहं जीवितं सेय्यो पस्सतो उदयव्ययं ॥ १४ ॥

११४. यो च वस्ससतं जीवे अपस्सं अमतं पदं ।
एकाहं जीवितं सेय्यो पस्सतो अमतं पदं ॥ १५ ॥

११५. यो च वस्ससतं जीवे अपस्सं धम्ममुत्तमं ।
एकाहं जीवितं सेय्यो पस्सतो धम्ममुत्तमं ॥ १७ ॥

इति सहस्सवग्गो अट्ठमो ।

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११६. अभित्थरेथ कल्याणे पापा चित्तं निवारये।
दन्धं हि करोन्तो पुञ्ञं पापस्मिं रमती मनो ॥ १ ॥

११७. पापं चे पुरिसो कयिरा न तं कयिरा पुनप्पुनं।
न तम्हि छन्दं कयिराथ दुक्खो पापस्स उच्चयो ॥ २ ॥

११८. पुञ्ञं चे पुरिसो कयिरा कयिराथेतं पुनप्पुनं।
तम्हि छन्दं कयिराथ सुखो पुञ्ञस्स उच्चयो ॥ ३ ॥

११९. पापो पि पस्सति भद्रं याव पापं न पच्चति।
यदा च पच्चति पापं अथ पापो पापानि पस्सति ॥ ४ ॥

१२०. भद्रो पि पस्सति पापं याव भद्रं न पच्चति।
यदा च पच्चति भद्रं अथ भद्रो भद्रानि पस्सति ॥ ५ ॥

१२१. माप्पमञ्ञेथ पापस्स न मं तं आगमिस्सति।
उदबिन्दुनिपातेन उदकुम्भो पि पूरति।
पूरति बालो पापस्स थोकथोकं पि आचिनं ॥ ६ ॥

१२२. माप्पमञ्ञेथ पुञ्ञस्स न मं तं आगमिस्सति।
उदबिन्दुनिपातेन उदकुम्भो पि पूरति।
पूरति धीरो पुञ्ञस्स थोकथोकं पि आचिनं ॥ ७ ॥

१२३. वाणिजो व भयं मग्गं अप्पसत्थो महद्धनो।
विसं जीवितुकामो व पापानि परिवज्जये ॥ ८ ॥

१२४. पाणिम्हि चे वणो नास्स हरेय्य पाणिना विसं।
नाब्बणं विसमन्वेति नत्थि पापं अकुब्बतो ॥ ९ ॥

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१२५. यो अप्पदुट्ठस्स नरस्स दुस्सति सुद्धस्स पोसस्स अनङ्गणस्स
तमेव बालं पच्चेति पापं सुखुमो रजो पटिवातं व खित्तो ॥१०॥

१२६. गब्भमेके उप्पज्जन्ति निरयं पापकम्मिनो ।
सग्गं सुगतिनो यन्ति परिनिब्बन्ति अनासवा ॥ ११ ॥

१२७. न अन्तलिक्खे न समुद्दमज्झे
न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगति प्पदेसो
यत्र ट्ठितो मुञ्चेय्य पापकम्मा ॥ १२ ॥

१२८. न अन्तलिक्खे न समुद्दमज्झे
न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगति प्पदेसो
यत्र ट्ठितं नप्पसहेथ मच्चु ॥ १३ ॥

इति पापवग्गो नवमो ।

१२९. सब्बे तसन्ति दण्डस्स सब्बे भायन्ति मच्चुनो ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ १ ॥

१३०. सब्बे तसन्ति दण्डस्स सब्बेसं जीवितं पियं ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ २ ॥

१३१. सुखकामानि भूतानि यो दण्डेन विहिंसति ।
अत्तनो सुखमेसानो पेच्च सो न लभते सुखं ॥ ३ ॥

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१३२. सुखकामानि भूतानि यो दण्डेन न हिंसति ।
अत्तनो सुखमेसानो पेच्च सो लभते सुखं ॥ ४ ॥

१३३. मा वोच फरुसं कंचि वुत्ता पटिवदेय्यु तं ।
दुक्खा हि सारम्भकथा पटिदण्डा फुसेय्यु तं ॥ ५ ॥

१३४. सचे नेरेसि अत्तानं कंसो उपहतो यथा ।
एस पत्तो सि निब्बाणं सारम्भो ते न विज्जति ॥ ६ ॥

१३५. यथा दण्डेन गोपालो गावो पाचेति गोचरं ।
एवं जरा च मच्चु च आयुं पाचेन्ति पाणिनं ॥ ७ ॥

१३६. अथ पापानि कम्मानि करं बालो न बुज्झति ।
सेहि कम्मेहि दुम्मेधो अग्गिदड्ढो व तप्पति ॥ ८ ॥

१३७. यो दण्डेन अदण्डेसु अप्पदुट्ठेसु दुस्सति ।
दसन्नमञ्ञतरं ठानं खिप्पमेव निगच्छति ॥ ९ ॥

१३८. वेदनं फरुसं जानिं सरीरस्स च भेदनं ।
गरुकं वा पि आबाधं चित्तक्खेपं व पापुणे ॥ १० ॥

१३९. राजतो वा उपस्सग्गं अब्भक्खानं व दारुणं ।
परिक्खयं व ञातीनं भोगानं व पभङ्गुरं ॥ ११ ॥

१४०. अथवस्स अगारानि अग्गि डहति पावको ।
कायस्स भेदा दुप्पञ्ञो निरयं सो उपपज्जति ॥ १२ ॥

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१४१. न नग्गचरिया न जटा न पङ्का
नानासका थण्डिलसायिका वा ।
रजो च जल्लं उक्कुटिकप्पधानं
सोधेन्ति मच्चं अवितिण्णकङ्कं ॥ १३ ॥

१४२. अलंकतो चे पि समं चरेय्य
सन्तो दन्तो नियतो ब्रह्मचारी ।
सब्बेसु भूतेसु निधाय दण्डं
सो ब्राह्मणो सो समणो स भिक्खु ॥ १४ ॥

१४३. हिरीनिसेधो पुरिसो कोचि लोकस्मिं विज्जति ।
यो निन्दं अप्पबोधति अस्सो भद्रो कसामिव ॥ १५ ॥

१४४. अस्सो यथा भद्रो कसानिविट्ठो
आतापिनो संवेगिनो भवाथ ।
सद्धाय सीलेन च विरियेन च
समाधिना धम्मविनिच्छयेन च ।
संपन्नविज्जाचरणा पटिस्सता
पहस्सथ दुक्खमिदं अनप्पकं ॥ १६ ॥

१४५. उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति सुब्बता ॥ १७ ॥

इति दण्डवग्गो दसमो ।

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१४६. को नु हासो किमानन्दो निच्चं पज्जलिते सति ।
अन्धकारेन ओनद्धा पदीपं न गवेस्सथ ॥ १ ॥

१४७. पस्स चित्तकतं बिम्बं अरुकायं समुस्सितं ।
आतुरं बहुसंकप्पं यस्स नत्थि धुवं ठिति ॥ २ ॥

१४८. परिजिण्णमिदं रूपं रोगनिड्डं पभङ्गुरं ।
भिज्जति पूतिसंदेहो मरणन्तं हि जीवितं ॥ ३ ॥

१४९. यानिमानि अपत्थानि अलापूनेव सारदे ।
कापोतकानि अट्ठीनि तानि दिस्वान का रति ॥ ४ ॥

१५०. अट्ठीनं नगरं कतं मंसलोहितलेपनं ।
यत्थ जरा च मच्चु च मानो मक्खो च ओहितो ॥ ५ ॥

१५१. जीरन्ति वे राजरथा सुचित्ता
अथो सरीरं पि जरं उपेति ।
सतं च धम्मो न जरं उपेति
सन्तो हवे सब्भि पवेदयन्ति ॥ ६ ॥

१५२. अप्पस्सुतायं पुरिसो बलिवद्दो व जीरति ।
मंसानि तस्स वड्ढन्ति पञ्ञा तस्स न वड्ढति ॥ ७ ॥

१५३. अनेकजातिसंसारं संधाविस्सं अनिब्बिसं ।
गहकारकं गवेसन्तो दुक्खा जाति पुनप्पुनं ॥ ८ ॥

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१५४. गहकारक दिट्ठोऽसि पुन गेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विसंखितं ।
विसंखारगतं चित्तं तण्हानं खयमज्झगा ॥ ९ ॥

१५५. अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
जिण्णकोञ्चा व झायन्ति खीणमच्छे व पल्लले ॥ १० ॥

१५६. अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
सेन्ति चापा तिखीणा व पुराणानि अनुत्थुनं ॥ ११ ॥

इति जरावग्गो एकादसमो ।

१५७. अत्तानं चे पियं जञ्ञा रक्खेय्य नं सुरक्खितं ।
तिण्णमञ्ञतरं यामं पटिजग्गेय्य पण्डितो ॥ १ ॥

१५८. अत्तानमेव पठमं पतिरूपे निवेसये ।
अथञ्ञमनुसासेय्य न किलिस्सेय्य पण्डितो ॥ २ ॥

१५९. अत्तानं चे तथा कयिरा यथञ्ञमनुसासति ।
सुदन्तो वत दमेथ अत्ता हि किर दुद्दमो ॥ ३ ॥

१६०. अत्ता हि अत्तनो नाथो को हि नाथो परो सिया ।
अत्तना हि सुदन्तेन नाथं लभति दुल्लभं ॥ ४ ॥

१६१. अत्तना व कतं पापं अत्तजं अत्तसंभवं ।
अभिमन्थति दुम्मेधं वजिरं वम्हमयं मणिं ॥ ५ ॥

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१६२. यस्स अच्चन्तदुस्सील्यं मालुवा सालमिवोततं ।
करोति सो तथत्तानं यथा नं इच्छती दिसो ॥ ६ ॥

१६३. सुकरानि असाधूनि अत्तनो अहितानि च ।
यं वे हितं च साधुं च तं वे परमदुक्करं ॥ ७ ॥

१६४. यो सासनं अरहतं अरियानं धम्मजीविनं ।
परिक्कोसति दुम्मेधो दिट्ठिं निस्साय पापिकं ॥
फलानि कट्ठकस्सेव अत्तघञ्ञाय फल्लति ॥ ८ ॥

१६५. अत्तना व कतं पापं अत्तना संकिलिस्सति ।
अत्तना अकतं पापं अत्तना व विसुज्झति ।
सुद्धि असुद्धि पच्चत्तं नाञ्ञो अञ्ञं विसोधये ॥ ९ ॥

१६६. अत्तदत्थं परत्थेन बहुनापि न हापये ।
अत्तदत्थमभिञ्ञाय सदत्थपसुतो सिया ॥ १० ॥

इति अत्तवग्गो द्वादसमो ।

१६७. हीनं धम्मं न सेवेय्य पमादेन न संवसे ।
मिच्छादिट्ठिं न सेवेय्य न सिया लोकवड्ढनो ॥ १ ॥

१६८. उत्तिट्ठे नप्पमज्जेय्य धम्मं सुचरितं चरे ।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ २ ॥

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१६९. धम्मं चरे सुचरितं न तं दुच्चरितं चरे।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ ३ ॥

१७०. यथा बुब्बुळकं पस्से यथा पस्से मरीचिकं ।
एवं लोकं अवेक्खन्तं मच्चुराजा न पस्सति ॥ ४ ॥

१७१. एथ पस्सथिमं लोकं चित्तं राजरथूपमं ।
यत्थ बाला विसीदन्ति नत्थि संगो विजानतं ॥ ५ ॥

१७२. यो च पुब्बे पमज्जित्वा पच्छा सो न प्पमज्जति ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ६ ॥

१७३. यस्स पापं कतं कम्मं कुसलेन पिथीयति ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ७ ॥

१७४. अन्धभूतो अयं लोको तनुकेत्थ विपस्सति ।
सकुन्तो जालमुत्तो व अप्पो सग्गाय गच्छति ॥ ८ ॥

१७५. हंसा आदिच्चपथे यन्ति आकासे यन्ति इद्धिया ।
नीयन्ति धीरा लोकम्हा जेत्वा मारं सवाहनं ॥ ९ ॥

१७६. एकं धम्मं अतीतस्स मुसावादिस्स जन्तुनो ।
वितिण्णपरलोकस्स नत्थि पापं अकारियं ॥ १० ॥

१७७. न वे कदरिया देवलोकं वजन्ति
बाला हवे न प्पसंसन्ति दानं ।
धीरो च दानं अनुमोदमानो
तेनेव सो होति सुखी परत्थ ॥ ११ ॥

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१७८. पथव्या एकरज्जेन सग्गस्स गमनेन वा ।
सब्बलोकाधिपच्चेन सोतापत्तिफलं वरं ॥ १२ ॥

इति लोकवग्गो तेरसमो ।

१७९. यस्स जितं नावजीयति जितमस्स नोयाति कोचि लोके ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ १ ॥

१८०. यस्स जालिनी विसत्तिका तण्हा नत्थि कुहिंचि नेतवे ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ २ ॥

१८१. ये झानपसुता धीरा नेक्खम्मूपसमे रता ।
देवा पि तेसं पिहयन्ति संबुद्धानं सतीमतं ॥ ३ ॥

१८२. किच्छो मनुस्सपटिलाभो किच्छं मच्चान जीवितं ।
किच्छं सद्धम्मसवणं किच्छो बुद्धानमुप्पादो ॥ ४ ॥

१८३. सब्बपापस्स अकरणं कुसलस्स उपसंपदा ।
सचित्तपरियोदपनं एतं बुद्धान सासनं ॥ ५ ॥

१८४. खन्ती परमं तपो तितिक्खा
निब्बाणं परमं वदन्ति बुद्धा ।
न हि पब्बजितो परूपघाती
समणो होति परं विहेठयन्तो ॥ ६ ॥

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१८५. अनूपवादो अनूपघातो पातिमोक्खे च संवरो ।
मत्तञ्ञुता च भत्तस्मिं पन्तं च सयनासनं ।
अधिचित्ते च आयोगो एतं बुद्धान सासनं ॥ ७ ॥

१८६. न कहापणवस्सेन तित्ति कामेसु विज्जति ।
अप्पस्सादा दुक्खा कामा इति विञ्ञाय पण्डितो ॥ ८ ॥

१८७. अपि दिब्बेसु कामेसु रतिं सो नाधिगच्छति ।
तण्हक्खयरतो होति सम्मासंबुद्धसावको ॥ ९ ॥

१८८. बहुं वे सरणं यन्ति पब्बतानि वनानि च ।
आरामरुक्खचेत्यानि मनुस्सा भयतज्जिता ॥ १० ॥

१८९. नेतं खो सरणं खेमं नेतं सरणमुत्तमं ।
नेतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ ११ ॥

१९०. यो च बुद्धं च धम्मं च संघं च सरणं गतो ।
चत्तारि अरियसच्चानि सम्मप्पञ्ञाय पस्सति ॥ १२ ॥

१९१. दुक्खं दुक्खसमुप्पादं दुक्खस्स च अतिक्कमं ।
अरियं चट्ठङ्गिकं मग्गं दुक्खूपसमगामिनं ॥ १३ ॥

१९२. एतं खो सरणं खेमं एतं सरणमुत्तमं ।
एतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ १४ ॥

१९३. दुल्लभो पुरिसाजञ्ञो न सो सब्बत्थ जायति ।
यत्थ सो जायति धीरो तं कुलं सुखमेधति ॥ १५ ॥

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१९४. सुखो बुद्धानमुप्पादो सुखा सद्धम्मदेसना ।
सुखा संघस्स सामग्गी समग्गानं तपो सुखो ॥ १६ ॥

१९५. पूजारहे पूजयतो बुद्धे यदि व सावके ।
पपञ्चसमतिक्कन्ते तिण्णसोकपरिद्दवे ॥ १७ ॥

१९६. ते तादिसे पूजयतो निब्बुते अकुतोभये ।
न सक्का पुञ्ञं संखातुं इमेत्तमपि केनचि ॥ १८ ॥

इति बुद्धवग्गो चतुद्दसमो ।

पठमकभाणवारं निट्ठितं ॥

१९७. सुसुखं वत जीवाम वेरिनेसु अवेरिनो ।
वेरिनेसु मनुस्सेसु विहराम अवेरिनो ॥ १ ॥

१९८. सुसुखं वत जीवाम आतुरेसु अनातुरा ।
आतुरेसु मनुस्सेसु विहराम अनातुरा ॥ २ ॥

१९९. सुसुखं वत जीवाम उस्सुकेसु अनुस्सुका ।
उस्सुकेसु मनुस्सेसु विहराम अनुस्सुका ॥ ३ ॥

२००. सुसुखं वत जीवाम येसं नो नत्थि किंचनं ।
पीतिभक्खा भविस्साम देवा आभस्सरा यथा ॥ ४ ॥

२०१. जयं वेरं पसवति दुक्खं सेति पराजितो ।
उपसन्तो सुखं सेति हित्वा जयपराजयं ॥ ५ ॥

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२०२. नत्थि रागसमो अग्गि नत्थि दोससमो कली ।
नत्थि खन्धादिसा दुक्खा नत्थि सन्तिपरं सुखं ॥ ६ ॥

२०३. जिघच्छापरमा रोगा संखारपरमा दुखा ।
एतं ञत्वा यथाभूतं निब्बाणं परमं सुखं ॥ ७ ॥

२०४. आरोग्यपरमा लाभा संतुट्ठि परमं धनं ।
विस्सासपरमा ञाति निब्बाणं परमं सुखं ॥ ८ ॥

२०५. पविवेकरसं पीत्वा रसं उपसमस्स च ।
निद्दरो होति निप्पापो धम्मपीतिरसं पिवं ॥ ९ ॥

२०६. साधु दस्सनमरियानं संनिवासो सदा सुखो ।
अदस्सनेन बालानं निच्चमेव सुखी सिया ॥ १० ॥

२०७. बालसंगतचारी हि दीघमद्धानं सोचति ।
दुक्खो बालेहि संवासो अमित्तेनेव सब्बदा ।
धीरो च सुखसंवासो ञातीन व समागमो ॥ ११ ॥

तस्मा हि

२०८. धीरं च पञ्ञं च बहुस्सुतं च
धोरय्हसीलं वतवन्तमरियं ।
तं तादिसं सप्पुरिसं सुमेधं
भजेथ नक्खत्तपथं व चन्दिमा ॥ १२ ॥

इति सुखवग्गो पण्णरसमो ।

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२०९. अयोगे युञ्जमत्तानं योगस्मिं च अयोजयं ।
अत्थं हित्वा पियग्गाही पिहेतत्तानुयोगिनं ॥ १ ॥

२१०. मा पियेहि समागञ्छि अप्पियेहि कुदाचनं ।
पियानं अदस्सनं दुक्खं अप्पियानं च दस्सनं ॥ २ ॥

२११. तस्मा पियं न कयिराथ पियापायो हि पापको ।
गन्था तेसं न विज्जन्ति येसं नत्थि पियाप्पियं ॥ ३ ॥

२१२. पियतो जायती सोको पियतो जायती भयं ।
पियतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ४ ॥

२१३. पेमतो जायती सोको पेमतो जायती भयं ।
पेमतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ५ ॥

२१४. रतिया जायती सोको रतिया जायती भयं ।
रतिया विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ६ ॥

२१५. कामतो जायती सोको कामतो जायती भयं ।
कामतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ७ ॥

२१६. तण्हाय जायती सोको तण्हाय जायती भयं ।
तण्हाय विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ८ ॥

२१७. सीलदस्सनसंपन्नं धम्मट्ठं सच्चवादिनं ।
अत्तनो कम्म कुब्बानं तं जनो कुरुते पियं ॥ ९ ॥

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२१८. छन्दजातो अनक्खाते मनसा च फुटो सिया ।
कामेसु च अप्पटिबद्धचित्तो उद्धंसोतो ति वुच्चति ॥ १० ॥

२१९. चिरप्पवासिं पुरिसं दूरतो सोत्थिमागतं ।
ञातिमित्ता सुहज्जा च अभिनन्दन्ति आगतं ॥ ११ ॥

२२०. तथेव कतपुञ्ञं पि अस्मा लोका परं गतं ।
पुञ्ञानि पटिगण्हन्ति पियं ञाती व आगतं ॥ १२ ॥

इति पियवग्गो सोळसमो ।

२२१. कोधं जहे विप्पजहेय्य मानं
संयोजनं सब्बमतिक्कमेय्य ।
तं नामरूपस्मिं असज्जमानं
अकिंचनं नानुपतन्ति दुक्खा ॥ १ ॥

२२२. यो वे उप्पतितं कोधं रथं भन्तं व धारये ।
तमहं सारथिं ब्रूमि रस्मिग्गाहो इतरो जनो ॥ २ ॥

२२३. अक्कोधेन जिने कोधं असाधुं साधुना जिने ।
जिने कदरियं दानेन सच्चेन अलीकवादिनं ॥ ३ ॥

२२४. सच्चं भणे न कुज्झेय्य दज्जाप्पस्मिं पि याचितो ।
एतेहि तीहि ठानेहि गच्छे देवान सन्तिके ॥ ४ ॥

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२२५. अहिंसका ये मुनयो निच्चं कायेन संवुता ।
ते यन्ति अच्चुतं ठानं यत्थ गन्त्वा न सोचरे ।। ५ ।।

२२६. सदा जागरमानानं अहोरत्तानुसिक्खिनं ।
निब्बाणं अधिमुत्तानं अत्थं गच्छन्ति आसवा ।। ६ ।।

२२७. पोराणमेतं अतुल नेतं अज्जतनामिव ।
निन्दन्ति तुण्हीमासीनं निदन्ति बहुभाणिनं ।
मितभाणिनं पि निन्दन्ति नत्थि लोके अनिन्दितो ।। ७ ।।

२२८. न चाहु न च भविस्सति न चेतरहि विज्जति ।
एकन्तं निन्दितो पोसो एकन्तं वा पसंसितो ।। ८ ।।

२२९. यं चे विञ्ञू पसंसन्ति अनुविच्च सुवे सुवे ।
अछिद्दवुत्तिं मेधाविं पञ्ञासीलसमाहितं ।। ९ ।।

२३०. नेक्खं जम्बोनदस्सेव को तं निन्दितुमरहति ।
देवा पि नं पसंसन्ति ब्रह्मुना पि पसंसितो ।। १० ।।

२३१. कायप्पकोपं रक्खेय्य कायेन संवुतो सिया ।
कायदुच्चरितं हित्वा कायेन सुचरितं चरे ।। ११ ।।

२३२. वचीपकोपं रक्खेय्य वाचाय संवुतो सिया ।
वचीदुच्चरितं हित्वा वाचाय सचरितं चरे ।। १२ ।।

२३३. मनोपकोपं रक्खेय्य मनसा संवुतो सिया ।
मनोदुच्चरितं हित्वा मनसा सुचरितं चरे ।। १३ ।।

२३४. कायेन संवुता धीरा अथो वाचाय संवुता ।
मनसा संवुता धीरा ते वे सुपरिसंवुता ।। १४ ।।

इति कोधवग्गो सत्तरसमो ।

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२३५. पण्डुपलासो व दानिसि
यमपुरिसा पि च तं उपट्ठिता ।
उय्योगमुखे च तिट्ठसि
पाथेय्यं पि च ते न विज्जति ।। १ ।।

२३६. सो करोहि दीपमत्तनो
खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो
दिब्बं अरियभूमिमेहिसि ॥ २ ॥

२३७. उपनीतवयो च दानिसि
संपयातो सि यमस्स सन्तिके ।
वासो पि च ते नत्थि अन्तरा
पाथेय्यं पि च ते न विज्जति ।। ३ ।।

२३८. सो करोहि दीपमत्तनो
खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो
न पुन जातिजरं उपेहिसि ।। ४ ।।

२३९. अनुपुब्बेन मेधावी थोकथोकं खणे खणे ।
कम्मारो रजतस्सेव निद्धमे मलमत्तनो ।। ५ ।।

२४०. अयसा व मलं समुट्ठितं
तदुट्ठाय तमेव खादति ।
एवं अतिधोनचारिनं
सानि कम्मानि नयन्ति दुग्गतिं ।। ६ ।।

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२४१. असज्झायमला मन्ता अनुट्ठानमला घरा ।
मलं वण्णस्स कोसज्जं पमादो रक्खतो मलं ॥ ७ ॥

२४२. मलित्थिया दुच्चरितं मच्छरं ददतो मलं ।
मला वे पापका धम्मा अस्मिं लोके परम्हि च ॥ ८ ॥

२४३. ततो मला मलतरं अविज्जा परमं मलं ।
एतं मलं पहत्वान निम्मला होथ भिक्खवो ॥ ९ ॥

२४४. सुजीवं अहिरीकेन काकसूरेन धंसिना ।
पक्खन्दिना पगब्भेन संकिलिट्ठेन जीवितं ॥ १० ॥

२४५. हिरीमता च दुज्जीवं निच्चं सुचिगवेसिना ।
अलीनेनप्पगब्भेन सुद्धाजीवेन पस्सता ॥ ११ ॥

२४६. यो पाणमतिपातेति मुसावादं च भासति ।
लोके अदिन्नं आदियति परदारं च गच्छति ॥ १२ ॥

२४७. सुरामेरयपानं च यो नरो अनुयुञ्जति ।
इधेवमेसो लोकस्मिं मूलं खणति अत्तनो ॥ १३ ॥

२४८. एवं भो पुरिस जानाहि पापधम्मा असञ्ञता ।
मा तं लोभो अधम्मो च चिरं दुक्खाय रन्धयुं ॥ १४ ॥

२४९. ददाति वे यथासद्धं यथापसादनं जनो ।
तत्थ यो मङ्कु भवति परेसं पानभोजने ॥
न सो दिवा वा रत्तिं वा समाधिं अधिगच्छति ॥ १५ ॥

२५०. यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं ।
स वे दिवा वा रत्तिं वा समाधिं अधिगच्छति ॥ १६ ॥

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२५१. नत्थि रागसमो अग्गि नत्थि दोससमो गहो ।
नत्थि मोहसमं जालं नत्थि तण्हासमा नदी ॥ १७ ॥

२५२. सुदस्सं वज्जमञ्ञेसं अत्तनो पन दुद्दसं ।
परेसं सो हि वज्जानि ओपुणाति यथा भुसं ।
अत्तनो पन छादेति कलिं व कितवा सठो ॥ १८ ॥

२५३. परवज्जानुपस्सिस्स निच्चं उज्झानसञ्ञिनो
आसवा तस्स वड्ढन्ति आरा सो आसवक्खया ॥ १९ ॥

२५४. आकासे पदं नत्थि समणो नत्थि बाहिरे ।
पपञ्चाभिरता पजा निप्पपञ्चा तथागता ॥ २० ॥

२५५. आकासे पदं नत्थि समणो नत्थि बाहिरे
संखारा सस्सता नत्थि नत्थि बुद्धानमिञ्जितं ॥ २१ ॥

इति मलवग्गो अट्ठारसमो ।

२५६. न तेन होति धमट्ठो येनत्थं सहसा नये ।
यो च अत्थं अनत्थं च उभो निच्छेय्य पण्डितो ॥ १ ॥

२५७. असाहसेन धम्मेन समेन नयती परे ।
धम्मस्स गुत्तो मेधावी धम्मट्ठो ति पवुच्चति ॥ २ ॥

२५८. न तेन पण्डितो होति यावता बहु भासति ।
खेमी अवेरी अभयो पण्डितो ति पवुच्चति ॥ ३ ॥

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२५९. न तावता धम्मधरो यावता बहु भासति ।
यो च अप्पं पि सुत्वान धम्मं कायेन पस्सति ।
स वे धम्मधरो होति यो धम्मं न प्पमज्जति ॥ ४ ॥

२६०. न तेन थेरो होति येनस्स फलितं सिरो ।
परिपक्को वयो तस्स मोघजिण्णो ति वुच्चति ॥ ५ ॥

२६१. यम्हि सच्चं च धम्मो च अहिंसा संयमो दमो ।
स वे वन्तमलो धीरो थेरो ति पवुच्चति ॥ ६ ॥

२६२. न वाक्करणमत्तेन वण्णपोक्खरताय वा ।
साधुरूपो नरो होति इस्सुकी मच्छरी सठो ॥ ७ ॥

२६३. यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं ।
स वन्तदोसो मेधावी साधुरूपो ति वुच्चति ॥ ८ ॥

२६४. न मुण्डकेन समणो अब्बतो आलिकं भणं ।
इच्छालोभसमापन्नो समणो किं भविस्सति ॥ ९ ॥

२६५. यो च समेति पापानि अणुंथूलानि सब्बसो ।
समितत्ता हि पापानं समणो ति पवुच्चति ॥ १० ॥

२६६. न तेन भिक्खू होति यावता भिक्खते परे ।
विस्सं धम्मं समादाय भिक्खु होति न तावता ॥ ११ ॥

२६७. योध पुञ्ञं च पापं च बाहेत्वा ब्रह्मचरियवा ।
संखाय लोके चरति स वे भिक्खू ति वुच्चति ॥ १२ ॥

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२६८. न मोनेन मुनी होति मूळ्हरूपो अविद्दसु ।
यो च तुलं व पग्गय्ह वरमादाय पण्डितो ॥ १३ ॥

२६९. पापानि परिवज्जेति स मुनी तेन सो मुनी ।
यो मुनाति उभो लोके मुनी तेन पवुच्चति ॥ १४ ॥

२७०. न तेन अरियो होति येन पाणानि हिंसति ।
अहिंसा सब्बपाणानं अरियो ति पवुच्चति ॥ १५ ॥

२७१. न सीलब्बतमत्तेन बाहुसच्चेन वा पुन ।
अथवा समाधिलाभेन विविच्चसयनेन वा ॥ १६ ॥

२७२. फुसामि नेक्खम्मसुखं अपुथुज्जनसेवितं ।
भिक्खु विस्सासमापादि अप्पत्तो आसवक्खयं ॥ १७ ॥

इति धम्मट्ठवग्गो एकूणवीसतिमो ।

२७३. मग्गानट्ठङ्गिको सेट्ठो सच्चानं चतुरो पदा ।
विरागो सेट्ठो धम्मानं द्विपदानं च चक्खुमा ॥ १ ॥

२७४. एसो व मग्गो नत्थञ्ञो दस्सनस्स विसुद्धिया ।
एतम्हि तुम्हे पटिपज्जथ मारस्सेतं पमोहनं ॥ २ ॥

२७५. एतं हि तुम्हे पटिपन्ना दुक्खस्सन्तं करिस्सथ ।
अक्खातो वे मया मग्गो अञ्ञाय सल्लसन्थनं ॥ ३ ॥

२७६. तुम्हेहि किच्चं आतप्पं अक्खातारो तथागता ।
पटिपन्ना पमोक्खन्ति झायिनो मारबन्धना ॥ ४ ॥

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२७७. सब्बे संखारा अनिच्चा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ५ ॥

२७८. सब्बे संखारा दुक्खा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ६ ॥

२७९. सब्बे धम्मा अनत्ता ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ७ ॥

२८०. उट्ठानकालम्हि अनुट्ठहानो
युवा बली आलसियं उपेतो ।
संसन्नसंकप्पमनो कुसीतो
पञ्ञाय मग्गं अलसो न विन्दति ॥ ८ ॥

२८०. वाचानुरक्खी मनसा ससंवुतो
कायेन च अकुसलं न कयिरा ।
एते तयो कम्मपथे विसोधये
आराधये मग्गमिसिप्पवेदितं ॥ ९ ॥

२८१. योगा वे जायती भूरी अयोगा भूरिसंखयो ।
एतं द्वेधापथं ञत्वा भवाय विभवाय च ॥
तथत्तानं निवेसेय्य यथा भूरी पवड्ढति ॥ १० ॥

२८२. वनं छिन्दथ मा रुक्खं वनतो जायते भयं ।
छेत्वा वनं च वनथं च निब्बना होथ भिक्खवो ॥ ११ ॥

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२८४. यावं हि वनथो न छिज्जति
अणुमत्तो पि नरस्स नारिसु ।
पटिबद्धमनो व ताव सो
वच्छो खीरपको व मातरि ॥ १२ ॥

२८५. उच्छिन्द सिनेहमत्तनो कुमुदं सारदिकं व पाणिना ।
सन्तिमग्गमेव ब्रूहय निब्बाणं सुगतेन देसितं ॥ १३ ॥

२८६. इध वस्सं वसिस्सामि इध हेमन्तगिम्हिसु ।
इति बालो विचिन्तेति अन्तरायं न बुज्झति ॥ १४ ॥

२८७. तं पुत्तपसुसंमत्तं व्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ १५ ॥

२८८. न सन्ति पुत्ता ताणाय न पिता न पि बन्धवा ।
अन्तकेनाधिपन्नस्स नत्थि ञातीसु ताणता ॥ १६ ॥

२८९. एतमत्थवसं ञत्वा पण्डितो सीलसंवुतो ।
निब्बाणगमनं मग्गं खिप्पमेव विसोधये ॥ १७ ॥

इति मग्गवग्गो वीसतिमो ।

२९०. मत्तासुखपरिच्चागा पस्से चे विपुलं सुखं ।
चजे मत्तासुखं धीरो संपस्सं विपुलं सुखं ॥ १ ॥

२९१. परदुक्खूपधानेन अत्तनो सुखमिच्छति ।
वेरसंसग्गसंसट्ठो वेरा सो न परिमुच्चति ॥ २ ॥

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२९२. यं हि किच्चं अपविद्धं अकिच्चं पन कयिरति ।
उन्नलानं पमत्तानं तेसं वड्ढन्ति आसवा ॥ ३ ॥

२९३. येसं च सुसमारद्धा निच्चं कायगता सति ।
अकिच्चं ते न सेवन्ति किच्चे सातच्चकारिनो ।
सतानं संपजानानं अत्थं गच्छन्ति आसवा ॥ ४ ॥

२९४. मातरं पितरं हन्त्वा राजानो द्वे च खत्तिये ।
रट्ठं सानुचरं हन्त्वा अनीघो याति ब्राह्मणो ॥ ५ ॥

२९५. मातरं पितरं हन्त्वा राजानो द्वे च सोत्थिये ।
वेय्यग्घपञ्चमं हन्त्वा अनीघो याति ब्राह्मणो ॥ ६ ॥

२९६. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं बुद्धगता सति ॥ ७ ॥

२९७. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं धम्मगता सति ॥ ८ ॥

२९८. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं संघगता सति ॥ ९ ॥

२९९. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं कायगता सति ॥ १० ॥

३००. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च अहिंसाय रतो मनो ॥ ११ ॥

३०१. सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च भावनाय रतो मनो ॥ १२ ॥

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३०२. दुप्पब्बज्जं दुरभिरमं दुरावासा घरा दुखा ।
दुक्खो समानसंवासो दुक्खानुपतितद्धगू ।
तस्मा न चद्धगू सिया न च दुक्खानुपतितो सिया ॥ १३ ॥

३०३. सद्धो सीलेन संपन्नो यसोभोगसमप्पितो ।
यं यं पदेसं भजति तत्थ तत्थेव पूजितो ॥ १४ ॥

३०४. दूरे सन्तो पकासेन्ति हिमवन्तो व पब्बतो ।
असन्तेत्थ न दिस्सन्ति रत्तिखित्ता यथा सरा ॥ १५ ॥

३०५. एकासनं एकसेय्यं एको चरमतन्दितो ।
एको दमयमत्तानं वनन्ते रमितो सिया ॥ १६ ॥

इति पकिण्णकवग्गो एकवीसतिमो ।

३०६. अभूतवादी निरयं उपेति
यो वा पि कत्वा न करोमीति चाह ।
उभो पि ते पेच्च समा भवन्ति
निहीनकम्मा मनुजा परत्थ ॥ १ ॥

३०७. कासावकण्ठा बहवो पापधम्मा असंयता ।
पापा पापेहि कम्मेहि निरयं ते उपपज्जरे ॥ २ ॥

३०८. सेय्यो अयोगुळो भुत्तो तत्तो अग्गिसिखूपमो ।
यंचे भुञ्जेय्य दुस्सीलो रट्ठपिण्डं असंयतो ॥ ३ ॥

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३०९. चत्तारि ठानानि नरो पमत्तो
आपज्जति परदारूपसेवी ।
अपुञ्ञलाभं न निकामसेय्यं
निन्दं ततियं निरयं चतुत्थं ॥ ४ ॥

३१०. अपुञ्ञलाभो च गती च पापिका
भीतस्स भीताय रती च थोकिका ।
राजा च दण्डं गुरुकं पणेति
तस्मा नरो परदारं न सेवे ॥ ५ ॥

३११. कुसो यथा दुग्गहितो हत्थमेवानुकन्तति ।
सामञ्ञं दुप्परामट्ठं निरयाय उपकड्ढति ॥ ६ ॥

३१२. यं किंचि सिथिलं कम्मं संकिलिट्ठं च यं वतं ।
संकस्सरं ब्रह्मचरियं न तं होति महप्फलं ॥ ७ ॥

३१३. कयिरं चे कयिराथेनं दळ्हमेनं परक्कमे ।
सिथिलो हि परिब्बाजो भिय्यो आकिरते रजं ॥ ८ ॥

३१४. अकतं दुक्कतं सेय्यो पच्छा तपति दुक्कतं ।
कतं च सुकतं सेय्यो यं कत्वा नानुतप्पति ॥ ९ ॥

३१५. नगरं यथा पच्चन्तं गुत्तं सन्तरबाहिरं ।
एवं गोपेथ अत्तानं खणो वे मा उपच्चगा ॥
खणातीता हि सोचन्ति निरयम्हि समप्पिता ॥ १० ॥

३१६. अलज्जिताये लज्जन्ति लज्जिताये न लज्जरे ।
मिच्छदिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ ११ ॥

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३१७. अभये भयदस्सिनो भये चाभयदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १२ ॥

३१८. अवज्जे वज्जमतिनो वज्जे चावज्जदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १३ ॥

३१९. वज्जं च वज्जतो ञत्वा अवज्जं च अवज्जतो ।
सम्मादिट्ठिसमादाना सत्ता गच्छान्ति सुग्गतिं ॥ १४ ॥

इति निरयवग्गो बावीसतिमो ।

३२०. अहं नागो व संगामे चापातो पतितं सरं ।
अतिवाक्यं तितिक्खिस्सं दुस्सीलो हि बहुज्जनो ॥ १ ॥

३२१. दन्तं नयान्ति समितिं दन्तं राजाभिरूहति ।
दन्तो सेट्ठो मनुस्सेसु योऽतिवाक्यं तितिक्खति ॥ २ ॥

३२२. वरमस्सतरा दन्ता आजानीया च सिन्धवा ।
कुञ्जरा च महानागा अत्तदन्तो ततो वरं ॥ ३ ॥

३२३. न हि एतेहि यानेहि गच्छेय्य अगतं दिसं ।
यथात्तना सुदन्तेन दन्तो दन्तेन गच्छति ॥ ४ ॥

३२४. धनपालको नाम कुञ्जरो
कटुकप्पभेदनो दुन्निवारयो ।
बद्धो कवलं न भुञ्जति
सुमरति नागवनस्स कुञ्जरो ॥ ५ ॥

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३२५. मिद्धी यदा होति महग्घसो च
निद्दायिता संपरिवत्तसायी ।
महावराहो व निवापपुट्ठो
पुनप्पुनं गब्भमुपेति मन्दो ॥ ६ ॥

३२६. इदं पुरे चित्तमचारि चारिकं
येनिच्छकं यत्थकामं यथासुखं ।
तदज्जहं निग्गहेस्सामि योनिसो
हत्थिप्पभिन्नं विय अङ्कुसग्गहो ॥ ७ ॥

३२७. अप्पमादरता होथ सचित्तमनुरक्खथ ।
दुग्गा उद्धरथत्तानं पङ्के सन्नो व कुञ्जरो ॥ ८ ॥

३२८. सचे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारि धीरं ।
अभिभुय्य सब्बानि परिस्सयानि
चरेय्य तेनत्तमनो सतीमा ॥ ९ ॥

३२९. नो चे लभेथ निपकं सहायं
सद्धिंचरं साधुविहारि धीरं ।
राजा व रट्ठं विजितं पहाय
एको चरे मातङ्गरञ्ञे व नागो ॥ १० ॥

३३०. एकस्स चरितं सेय्यो
नत्थि बाले सहायता ।
एको चरे न च पापानि कयिरा
अप्पोस्सुको मातङ्गरञ्ञे व नागो ॥ ११ ॥

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३३१. अत्थम्हि जातम्हि सुखा सहाया
तुट्ठी सुखा या इतरीतरेन ।
पुञ्ञं सुखं जीवितसंखयम्हि
सब्बस्स दुक्खस्स सुखं पहाणं ॥ १२ ॥

३३२. सुखा मत्तेय्यता लोके अथो पेत्तेय्यता सुखा ।
सुखा सामञ्ञता लोके अथो ब्रह्मञ्ञता सुखा ॥ १३ ॥

३३३. सुखं याव जरा सीलं सुखा सद्धा पतिट्ठिता ।
सुखो पञ्ञाय पटिलाभो पापानं अकरणं सुखं ॥ १४ ॥

इति नागवग्गो तेवीसतिमो ।

३३४. मनुजस्स पमत्तचारिनो तण्हा वड्ढति मालुवा विय ।
सो पलवति हुराहुरं फलमिच्छं व वनस्मिं वानरो ॥ १ ॥

३३५. यं एसा सहती जम्मी तण्हा लोके विसत्तिका ।
सोका तस्स पवड्ढन्ति अभिवट्टं व बीरणं ॥ २ ॥

३३६. यो चेतं सहती जम्मिं तण्हं लोके दुरच्चयं ।
सोका तम्हा पपतन्ति उदबिन्दू व पोक्खरा ॥ ३ ॥

३३७. तं वो वदामि भद्दं वो यावन्तेत्थ समागता ।
तण्हाय मूलं खणथ उसीरत्थो व बीरणं ।
मा वो नळं व सोतो व मारो भञ्जि पुनप्पुनं ॥ ४ ॥

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३३८. यथापि मूले अनुपद्दवे दळ्हे
छिन्नो पि रुक्खो पुनरेव रूहति ।
एवं पि तण्हानुसये अनूहते
निब्बत्तती दुक्खमिदं पुनप्पुनं ॥ ५ ॥

३३९. यस्स छत्तिंसती सोता मनापस्सवना भुसा ।
वाहा वहन्ति दुद्दिट्ठिं संकप्पा रागनिस्सिता ॥ ६ ॥

३४०. सवन्ति सब्बधी सोता लता उब्भिज्ज तिट्ठति ।
तं च दिस्वा लतं जातं मूलं पञ्ञाय छिन्दथ ॥ ७ ॥

३४१. सरितानि सिनेहितानि च
सोमनस्सानि भवन्ति जन्तुनो ।
ते सातसिता सुखेसिनो
ते वे जातिजरूपगा नरा ॥ ८ ॥

३४२. तसिणाय पुरक्खता पजा
परिसप्पन्ति ससो व बाधितो ।
संयोजनसंगसत्ता दुक्ख-
मुपेन्ति पुनप्पुनं चिराय ॥ ९ ॥

३४३. तसिणाय पुरक्खता पजा
परिस्सप्पन्ति ससो व बाधितो ।
तस्मा तसिणं विनोदये
भिक्खु आकंखि विरागमत्तनो ॥ १० ॥

३४४. यो निब्बनथो वनाधिमुत्तो वनमुत्तो वनमेव धावति ।
तं पुग्गलमेव पस्सथ मुत्तो बन्धनमेव धावति ॥ ११ ॥

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३४५. न तं दळ्हं बन्धनमाहु धीरा
यदायसं दारुजं बब्बजं च ।
सारत्तरत्ता मणिकुण्डलेसु
पुत्तेसु दारेसु च या अपेक्खा ॥ १२ ॥

३४६. एतं दळ्हं बन्धनमाहु धीरा
ओहारिनं सिथिलं दुप्पमुञ्चं ।
एतं पि छेत्वान परिब्बजन्ति
अनपेक्खिनो कामसुखं पहाय ॥ १३ ॥

३४७. ये रागरत्तानुपतन्ति सोतं
सयं कतं मक्कटको व जालं ।
एतं पि छेत्वान वजन्ति धीरा
अनपेक्खिनो सब्बदुक्खं पहाय ॥ १४ ॥

३४८. मुञ्च पुरे मुञ्च पच्छतो मज्झे मुञ्च भवस्स पारगू ।
सब्बत्थ विमुत्तमानसो न पुन जातिजरं उपेहिसि ॥ १५ ॥

३४९. वितक्कपमथितस्स जन्तुनो तिब्बरागस्स सुभानुपस्सिनो ।
भिय्यो तण्हा पवड्ढति एस खो दळ्हं करोति बन्धनं ॥ १६ ॥

३५०. वितक्कूपसमे च यो रतो असुभं भावयति सदासतो ।
एस खो व्यन्तिकाहिति एस च्छेच्छति मारबन्धनं ॥ १७ ॥

३५१. निट्ठं गतो असन्तासी वीततण्हो अनङ्गणो ।
अच्छिद्द भवसल्लानि अन्तिमोऽयं समुस्सयो ॥ १८ ॥

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३५२. वीततण्हो अनादानो निरुत्तिपदकोविदो ।
अक्खरानं संनिपातं जञ्ञा पुब्बापरानि च ।
स वे अन्तिमसारीरो महापञ्ञो महापुरिसो ति वुच्चति ॥ १९ ॥

३५३. सब्बाभिभू सब्बविदूहमस्मि
सब्बेसु धम्मेसु अनूपलित्तो ।
सब्बंजहो तण्हक्खये विमुत्तो ।
सयं अभिञ्ञाय कमुद्दिसेय्यं ॥ २० ॥

३५४. सब्बदानं धम्मदानं जिनाति
सब्बरसं धम्मरसो जिनाति ।
सब्बरतिं धम्मरती जिनाति
तण्हक्खयो सब्बदुक्खं जिनाति ॥ २१ ॥

३५५. हनन्ति भोगा दुम्मेधं नो चे पारगवेसिनो ।
भोगतण्हाय दुम्मेधो हन्ति अञ्ञे व अत्तनं ॥ २२ ॥

३५६. तिणदोसानि खेत्तानि रागदोसा अयं पजा ।
तस्मा हि वीतरागेसु दिन्नं होति महप्फलं ॥ २३ ॥

३५७. तिणदोसानि खेत्तानि दोसदोसा अयं पजा ।
तस्मा हि वीतदोसेसु दिन्नं होति महप्फलं ॥ २४ ॥

३५८. तिणदोसानि खेत्तानि मोहदोसा अयं पजा ।
तस्मा हि वीतमोहेसु दिन्नं होति महप्फलं ॥ २५ ॥

३५९. तिणदोसानि खेत्तानि इच्छादोसा अयं पजा ।
तस्मा हि विगतिच्छेसु दिन्नं होति महप्फलं ॥ २६ ॥

इति तण्हावग्गो चतुवीसतिमो ।

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३६०. चक्खुना संवरो साधु साधु सोतेन संवरो ।
घाणेन संवरो साधु साधु जिव्हाय संवरो ॥ १ ॥

३६१. कायेन संवरो साधु साधु वाचाय संवरो ।
मनसा संवरो साधु साधु सब्बत्थ संवरो ।
सब्बत्थ संवुतो भिक्खु सब्बदुक्खा पमुच्चति ॥ २ ॥

३६२. हत्थसंयतो पादसंयतो
वाचाय संयतो संयतुत्तमो ।
अज्झत्तरतो समाहितो
एको संतुसितो तमाहु भिक्खुं ॥ ३ ॥

३६३. यो मुखसंयतो भिक्खु मन्तभाणी अनुद्धतो ।
अत्थं धम्मं च दीपेति मधुरं तस्स भासितं ॥ ४ ॥

३६४. धम्मारामो धम्मरतो धम्मं अनुविचिन्तयं ।
धम्मं अनुस्सरं भिक्खु सद्धम्मा न परिहायति ॥ ५ ॥

३६५. सलाभं नातिमञ्ञेय्य नाञ्ञेसं पिहयं चरे ।
अञ्ञेसं पिहयं भिक्खु समाधिं नाधिगच्छति ॥ ६ ॥

३६६. अप्पलाभो पि चे भिक्खु सलाभं नातिमञ्ञति ।
तं वे देवा पसंसन्ति सुद्धाजीविं अतन्दितं ॥ ७ ॥

३६७. सब्बसो नामरूपस्मिं यस्य नत्थि ममायितं ।
असता च न सोचति स वे भिक्खू ति वुच्चति ॥ ८ ॥

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३६८. मेत्ताविहारी यो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं संखारूपसमं सुखं ॥ ९ ॥

३६९. सिञ्च भिक्खु इमं नावं सित्ता ते लहुमेस्सति ।
छेत्वा रागं च दोसं च ततो निब्बाणमेहिसि ॥ १० ॥

३७०. पञ्च छिन्दे पञ्च जहे पञ्च चुत्तरि भावये ।
पञ्चसङ्गातिगो भिक्खु ओघतिण्णो ति वुच्चति ॥ ११ ॥

३७१. झाय भिक्खु मा च पमादो
मा ते कामगुणे भमस्सु चित्तं ।
मा लोहगुळं गिळी पमत्तो
मा कन्दि दुक्खमिदं ति डय्हमानो ॥ १२ ॥

३७२. नत्थि झानं अपञ्ञस्स पञ्ञा नत्थि अज्झायतो ।
यम्हि झानं च पञ्ञा च स वे निब्बाणसन्तिके ॥ १३ ॥

३७३. सुञ्ञागारं पविट्ठस्स सन्तचित्तस्स भिक्खुनो ।
अमानुसी रती होति सम्मा धम्मं विपस्सतो ॥ १४ ॥

३७४. यतो यतो सम्मसति खन्धानं उदयब्बयं ।
लभति पीतिपामोज्जं अमतं तं विजानतं ॥ १५ ॥

३७५. तत्रायमादि भवति इध पञ्ञस्स भिक्खुनो ।
इन्द्रियगुत्ती संतुट्ठी पातिमोक्खे च संवरो ।
मित्ते भजस्सु कल्याणे सुद्धाजीवे अतन्दिते ॥ १६ ॥

३७६. पटिसंथारवुत्तस्स आचारकुसलो सिया ।
ततो पामोज्जबहुलो दुक्खस्सन्तं करिस्सति ॥ १७ ॥

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३७७. वस्सिका विय पुप्फानि मद्दवानि पमुञ्चति ।
एवं रागं च दोसं च विप्पमुञ्चेथ भिक्खवो ॥ १८ ॥

३७८. सन्तकायो सन्तवाचो सन्तमनो सुसमाहितो ।
वन्तलोकामिसो भिक्खु उपसन्तो ति वुच्चति ॥ १९ ॥

३७९. अत्तना चोदयत्तानं पटिमासे अत्तमत्तना ।
सो अत्तगुत्तो सतिमा सुखं भिक्खु विहाहिसि ॥ २० ॥

३८०. अत्ता हि अत्तनो नाथो अत्ता हि अत्तनो गति ।
तस्मा संयमयत्तानं अस्सं भद्रं व वाणिजो ॥ २१ ॥

३८१. पामोज्जबहुलो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं संखारूपसमं सुखं ॥ २२ ॥

३८२. यो हवे दहरो भिक्खु युञ्जति बुद्धसासने ।
सो इमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ २३ ॥

इति भिक्खुवग्गो पञ्चवीसतिमो ।

३८३. छिन्द सोतं परक्कम्म कामे पनुद ब्राह्मण ।
संखारानं खयं ञत्वा अकतञ्ञूसि ब्राह्मण ॥ १ ॥

३८४. यदा द्वयेसु धम्मेसु पारगू होति ब्राह्मणो ।
अथस्स सब्बे संयोगा अत्थं गच्छन्ति जानतो ॥ २ ॥

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३८५. यस्स पारं अपारं वा पारापारं न विज्जति ।
वीतद्दरं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३ ॥

३८६. झायिं विरजमासीनं कतकिच्चं अनासवं ।
उत्तमत्थं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ ४ ॥

३८७. दिवा तपति आदिच्चो रत्तिं आभाति चन्दिमा ।
संनद्धो खत्तियो तपति झायी तपति ब्राह्मणो ।
अथ सब्बमहोरत्तं बुद्धो तपति तेजसा ॥ ५ ॥

३८८. बाहितपापो ति ब्राह्मणो
समचरिया समणो ति वुच्चति ।
पब्बाजयमत्तनो मलं
तस्मा पब्बजितो ति वुच्चति ॥ ६ ॥

३८९. न ब्राह्मणस्य पहरेय्य नास्स मुञ्चेथ ब्राह्मणो ।
धी ब्राह्मणस्स हन्तारं ततो धी यस्स मुच्चति ॥ ७ ॥

३९०. न ब्राह्मणस्सेतदकिंचि सेय्यो
यदा निसेधो मनसो पियेहि ।
यतो यतो हिंसमनो निवत्तति
ततो ततो सम्मतिमेव दुक्खं ॥ ८ ॥

३९१. यस्स कायेन वाचाय मनसा नत्थि दुक्कतं ।
संवुतं तीहि ठानेहि तमहं ब्रूमि ब्राह्मणं ॥ ९ ॥

३९२. यम्हा धम्मं विजानेय्य सम्मासंबुद्धदेसितं ॥
सक्कच्चं तं नमस्सेय्य अग्गिहुत्तं व ब्राह्मणो ॥ १० ॥

३९३. न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो ।
यम्हि सच्चं च धम्मो च सो सुखी सो च ब्राह्मणो ॥ ११ ॥

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३९४. किं ते जटाहि दुम्मेध किं ते अजिनसाटिया ।
अब्भन्तरं ते गहनं बाहिरं परिमज्जसि ॥ १२ ॥

३९५. पंसुकूलधरं जन्तुं किसं धमनिसंथतं ।
एकं वनस्मिं झायन्तं तमहं ब्रूमि ब्राह्मणं ॥ १३ ॥

३९६. न चाहं ब्राह्मणं ब्रूमि योनिजं मत्तिसंभवं ।
भोवादी नाम सो होति सचे होति सकिंचनो ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ १४ ॥

३९७. सब्बसंयोजनं छेत्वा यो वे न परितस्सति ।
सङ्गातिगं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ १५ ॥

३९८. छेत्वा नन्दिं वरत्तं च संदानं सहनुक्कमं ।
उक्खित्तपळिघं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ १६ ॥

३९९. अक्कोसं वन्धवन्धं च अदुट्ठो यो तितिक्खति ।
खन्तीबलं बलानीकं तमहं ब्रूमि ब्राह्मणं ॥ १७ ॥

४००. अक्कोधनं वतवन्तं सीलवन्तं अनुस्सुतं ।
दन्तं अन्तिमसारीरं तमहं ब्रूमि ब्राह्मणं ॥ १८ ॥

४०१. वारि पोक्खरपत्ते व आरग्गेरिव सासपो ।
यो न लिम्पति कामेसु तमहं ब्रूमि ब्राह्मणं ॥ १९ ॥

४०२. यो दुक्खस्स पजानाति इधेव खयमत्तनो ।
पन्नभारं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २० ॥

४०३. गम्भीरपञ्ञं मेधाविं मग्गामग्गस्स कोविदं ।
उत्तमत्थं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २१ ॥

४०४. असंसट्ठं गहट्ठेहि अनागारेहि चूभयं ।
अनोकसारिं अप्पिच्छं तमहं ब्रूमि ब्राह्मणं ॥ २२ ॥

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४०५. निधाय दण्डं भूतेसु तसेसु थावरेसु च ।
योन हन्ति न घातेति तमहं ब्रूमि ब्राह्मणं ॥ २३ ॥

४०६. अविरुद्धं विरुद्धेसु अत्तदण्डेसु निब्बुतं ।
सादानेसु अनादानं तमहं ब्रूमि ब्राह्मणं ॥ २४ ॥

४०७. यस्स रागो च दोसो च मानो मक्खो च पातितो ।
सासपोरिव आरग्गा तमहं ब्रूमि ब्राह्मणं ॥ २५ ॥

४०८. अकक्कसं विञ्ञापनिं गिरं सच्चं उदीरये ।
याय नाभिसजे किंचि तमहं ब्रूमि ब्राह्मणं ॥ २६ ॥

४०९. योध दीघं व रस्सं वा अणुं थूलं सुभासुभं ।
लोके अदिन्नं नादियति तमहं ब्रूमि ब्राह्मणं ॥ २७ ॥

४१०. आसा यस्य न विज्जन्ति अस्मिं लोके परम्हि च ।
निरासयं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २८ ॥

४११. यस्सालया न विज्जन्ति अञ्ञाय अकथंकथी ।
अमतोगधं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २९ ॥

४१२. योध पुञ्ञं च पापं च उभो सङ्गं उपच्चगा ।
असोकं विरजं शुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३० ॥

४१३. चन्दं व विमलं सुद्धं विप्पसन्नमनाविलं ।
नन्दीभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३१ ॥

४१४. यो इमं पळिपथं दुग्गं संसारं मोहमच्चगा ।
तिण्णो पारगतो झायी अनेजो अकथंकथी ।
अनुपादाय निब्बुतो तमहं ब्रूमि ब्राह्मणं ॥ ३२ ॥

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४१५. योध कामे पहत्वान अनागारो परिब्बजे ।
कामभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३३ ॥

४१६. योध तण्हं पहत्वान अनागारो परिब्बजे ।
तण्हाभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३४ ॥

४१७. हित्वा मानुसकं योगं दिब्बं योगं उपच्चगा ।
सब्बयोगविसंयुतं तमहं ब्रूमि ब्राह्मणं ॥ ३५ ॥

४१८. हित्वा रतिं च अरतिं च सीतिभूतं निरूपधिं ।
सब्बलोकाभिभुं वीरं तमहं ब्रूमि ब्राह्मणं ॥ ३६ ॥

४१९. चुतिं यो वेदि सत्तानं उपपत्तिं च सब्बसो ।
असत्तं सुगतं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३७ ॥

४२०. यस्स गतिं न जानन्ति देवा गन्धब्बमानुसा ।
खीणासवं अरहन्तं तमहं ब्रूमि ब्राह्मणं ॥ ३८ ॥

४२१. यस्स पुरे च पच्छा च मज्झे च नत्थि किंचनं ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ ३९ ॥

४२२. उसभं पवरं वीरं महेसिं विजिताविनं ।
अनेजं नहातकं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ४० ॥

४२३. पुब्बेनिवासं यो वेदि सग्गापायं च पस्सति ।
अथो जातिक्खयं पत्तो अभिञ्ञावोसितो मुनि ।
सब्बवोसितवोसानं तमहं ब्रूमि ब्राह्मणं ॥ ४१ ॥

इति ब्राह्मणवग्गो छब्बीसतिमो ।

॥ इति धम्मपदं निट्ठितं ॥

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TRANSLATION

I TWIN VERSES

1 The qualities (of the things) come into existence after the mind, (lit. the qualities have mind as their precursor), are dependant upon mind, and are made up (formed) of mind. If a man speaks or acts with an evil thought (mind), sorrow pursues him as the wheel follows the foot of the draught-ox. 1

2 The qualities (of the things) come into existence after the mind, (lit. the qualities have mind as their precursor), are dependant upon mind, and are made up (formed) of mind. If a man speaks or acts with a pure mind, happiness accompanies him just as a shadow follows a man without doing any harm. 2

3 "He abused me, he beat me, he defeated (worsted) me, he robbed me",—in those who harbour such thoughts, hatred will never cease. 3

4 "He abused me, beat me, worsted me, robbed me", —those who dwell not upon such thoughts, are freed of hate. 4

5 Never does hatred cease by hating, but hatred ceases by love, this is the ancient law. 5

6 The other (than the learned) do not know that we must come to an end here; but those who know it, their quarrels cease at once. 6

7 As the wind throws down a weak tree, so Māra (the Tempter) overwhelms him who lives looking for pleasures, his senses uncontrolled, immoderate in his food, slothful and effeminate. 7

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8 He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful, and strenuous, Māra cannot certainly overthrow him as the wind cannot throw down a rocky mountain. 8

9 He who wishes to put on the yellow robe without having cleansed himself from sin, himself unindued with temperance and truth; he is not worthy of the yellow robe. 9

10 But he indeed who has cleansed himself from sin, is well grounded in all virtues, clothed upon with temperance and truth, wears the yellow robe worthily. 10

11 Those who, following vain desires, imagine truth in untruth and see untruth in truth, never arrive at truth. 11

12 Those who, following true desires, know truth in truth and untruth in untruth, arrive at truth. 12

13 As rain breaks through an ill-thatched house, so passion will break through an uncultivated mind. 13

14 As rain cannot penetrate the well-thatched house, so passion finds no entry into the well-disciplined mind. 14

15 Here and hereafter the evil-doer mourns, he mourns in both. He mourns and is in torment when he sees the vileness of his deeds. 15

16 Here and hereafter the virtuous man is happy; he is happy in both. He is glad and rejoices, knowing that his deeds are pure. 16

17 Here and hereafter the sinner is in torment; he suffers in both. He suffers when he thinks of the evil he has done, he is tormented when he goes to hell. 17

18 Here and hereafter the virtuous man rejoices. He is happy in both. Rejoices he as he thinks "I have done well". He is still more happy when he goes to heaven. 18

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19 If a man is a great preacher of the sacred text but being slothful does not put it into practice, has no share in the ascetic life but is like a cowherd counting the cows of others. 19

20 If a man preaches but a little of the text and practises the teaching, putting away lust, hatred and infatuation, possesses true knowledge and serenity of mind; he, caring nothing in this world or that to come, has indeed a share in the ascetic life. 20

II ON EARNESTNESS

21 Earnestness or zeal is the way to Nibbāṇa (immortality), throughtlessness is the path of death. The zealous die not, the slothful are, as it were, dead already. 1

22 Those who are advanced in earnestness having understood this clearly, delight in earnestness and rejoice in the knowledge of the Noble. 2

23 These wise ones, by meditation, reflection and by constant efforts, attain to Nibbāṇa, the supreme happiness. 3

24 Great grows the glory of the earnest man who has roused himself, who is mindful, whose deeds are pure and deliberate, who restrains himself and lives according to law. 4

25 By rousing himself, by earnestness, by restraint and control the wise man may make for himself an island which no flood can overwhelm. 5

26 Fools in their folly give themselves to sloth; the wise man guards his vigour as his precious wealth.

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27 Give not yourselves over to sloth and to dalliance with delights; he who meditates with earnestness attains great joy. 7

28 When the wise man puts off sloth by zeal, ascending the high tower of wisdom, he gazes sorrowless upon the sorrowing crowd below. Himself wise, he looks upon the ignorant as one on the mountain-peak gazes upon the dwellers in the valley. 8

29 Zealous amidst the slothful, vigilant among the sleepy, the wise man advances like a racer, leaving behind the hack. 9

30 By earnestness did Maghavā (Indra) rise to the lordship of th gods. People praise earnestness; thoughtlessness is always blamed. 10

31 A Bhikkhu (mendicant) who delights in zeal, looking askance at sloth, moves onwards like a fire, burning all his fetters, small or large. 11

32 A Bhikkhu (mendicant) who delights in zeal looking askance at sloth, cannot be brought low, but is near to (close upon) Nibbāṇa. 12

III THE MIND

33 As a fletcher straightens his arrow, so a wise man makes straight his trembling, unsteady mind, which is difficult to guard and to hold back. 1

34 As a fish taken from his watery home and thrown on the dry ground quivers, so mind trembles all over in order to escape the dominion of Māra (the Tempter). 2

35 Good it is to tame the mind, so difficult to control, fickle and capricious (rushing wherever it lists). A tamed mind brings happiness. 3

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36 Let the wise man guard his mind which is incomprehensible, subtle, capricious. Blessed is the guarded mind. 4

37 Those who bridle their mind which travels far, moves about alone, is incorporeal and hides in the chamber (of the heart), will escape the fetters of Māra (the Tempter). 5

38 If a man's thoughts are unsteady, if he be ignorant of (true) law, if his peace of mind is troubled, his knowledge will not be perfect. 6

39 If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is vigilant. 7

40 Knowing that his body is (brittle) like a jar, and making his mind (strong) as a fortress, one should smite Māra with the sword of wisdom, one should watch him when conquered and should never rest. 8

41 Before long, alas! this body will lie on the ground deserted and bereft of senses like a useless log. 9

42 A misdirected mind will do greater mischief than a hater may do to a hater or an enemy to an enemy. 10

43 Neither mother nor father, nor kith and kin, will do so much as a well-directed mind does to a man. 11

IV FLOWERS

44 Who shall conquer this world and the world of Yama (the realm of death) with its attendant gods? Who shall find out the plainly shown path of virtue as a clever man picks up the (right) flower? 1

45 (My) disciple shall conquer this world and the world of Yama with its attendant gods. It is he who shall

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sort (the verses of) the well-preached Law as a clever (garland-maker) sorts flowers. 2

46 Let him escape the eye of Māra, regarding his body as froth, knowing it as a mirage, plucking out (breaking) the flowery (shafts) of Māra. 3

47 Death seizes him and hurries him off who is busy culling pleasures while one plucks flowers, as a great flood bears away a sleeping village. 4

48 The Destroyer (death) subdues a man who is gathering flowers and whose mind is distracted (by worldly pleasures) before he is satiated in his pleasures. 5

49 As a bee collects honey from flowers and departs without injuring the flower or its colour or scent, so let a sage (seek his food) from house to house. 6

50 Be not concerned with other men's perversities or their commissions and omissions (but) look rather to thine own commissions and omissions. 7

51 As some beautiful flower, full of colour but lacking fragrance, so are fair words which bear no fruit in action. 8

52 As some bright flower, fragrant as it is fair, so are fair words whose fruit is seen in action. 9

53 As if from a pile of flowers one were to weave many garlands, so let mortals string together much merit. 10

54 No scent of flower is borne against the wind, though it were sandal or jasmine or incense ; but the fragrance of the holy is borne against the wind: the righteous pervade all space (with their fragrance). 11

55 Sandal-wood, Tagar (incense), lily or a jasmine— among these sorts of perfumes, the fragrance of virtue is unsurpassed. 12

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56 Little is the scent that comes from Tagar or Sandal-wood — the excellent perfume of those who possess virtue rises up to gods. **13**

57 Of the people who possess these virtues, who live without thoughtlessness and who are emancipated through true knowledge, Māra, the Tempter, never finds the way. **14**

58 & 59 As on the heap of rubbish cast upon the highway, a lily blooms fragrant and delightful, so amongst refuse of blinded mortals shines forth in wisdom the follower of the Fully Enlightened. **15 & 16**

V THE FOOL

60 Long is the night to the watcher, long is the league to the weary (traveller): long is the chain of existence to fools who ignore the true Law. **1**

61 If on a journey thou canst not find thy better or equal, make the journey stoutly alone: there is no company with a fool. **2**

62 "I have sons and wealth" thinks the fool with anxious care: he is not even master of himself, much less of sons and wealth. **3**

63 The fool who knows his folly is so far wise: but the fool who reckons himself wise is called a fool indeed. **4**

64 Though for a life-time the fool keeps company with the wise, yet he does not know the truth (Law) as spoon gets no taste of soup. **5**

65 If for a moment the thoughtful keep company with the wise, he will soon learn the truth (Law) as tongue tastes soup. **6**

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66 Fools of little understanding have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruits. 7

67 That is no good deed which brings remorse, whose reward one receives with tears and lamentations. 8

68 But that is the good deed which brings no remorse and the reward of which the doer receives gladly and cheerfully. 9

69 As long as the evil deed done does not bear fruit, the fool thinks it is like honey; but when it ripens the fool comes to grief. 10

70 Let a fool, month after month, eat his food with the tip of a blade of kuśa grass, yet he is not worth the sixteenth particle of those who have well weighed the Law. 11

71 Evil deed does not straightway curdle like milk, but is rather like a smouldering fire which attends the fool and burns him. 12

72 When the evil deed after it has become known brings sorrow to the fool, then it destroys his bright lot, nay it cleaves his head. 13

73 Let the fool wish for a false reputation, for precedence among the Bhikkhus, for lordship in the convents, for worship among other people, 14

74 Thinking "Let laymen and religious alike appreciate my deeds; let them be subject to me in everything which is to be done and is not to be done." If such be his fond fancies, then his ambition and self-will wax great. 15

75 One is the road leading to gain, another leading to Nibbāṇa ; knowing this let the Bhikkhu, the follower of Buddha, not strive for honour, but for the separation from the world. 16

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VI THE WISE MAN (PAṆḌITA)

76 Look upon him who shows you your faults as a revealer of treasure; seek his company who checks and chides you, the sage who is wise in reproof; it fares well and not ill with him who seeks such company. 1

77 Let a man admonish, teach, refrain others from what is wicked. So will he be dear to the righteous and hated by the wicked. 2

78 Avoid evil-doers as friends. Do not have low people for friends. Have virtuous people for friends and associate with the best of men. 3

79 He who likes (loves) the Law lives happily with a serene mind. In the Law preached by the Noble, the sage ever finds his joy. 4

80 Well-makers lead the water (wherever they like), fletchers straighten the arrow, carpenters bend their wood, wise people control their mind. 5

81 As a massive rock is not shaken by the wind, so wise men stand unmoved amidst blame and praise. 6

82 Like a deep, clear, undefiled lake, the wise are calmed by hearing the law. 7

83 Freely go the righteous, the holy ones do not prattle longing for pleasures; whether touched by happiness or sorrow the wise people never appear elated or depressed. 8

84 He who neither for his own sake nor for the sake of others, wishes neither for a son nor for wealth, nor for lordship, and does not wish for his success by unfair means, is good, wise and virtuous. 9

85 Few amongst men are they who reach the farther shore the other people here run up and down the bank. 10

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86 But those who, when the Law has been well preached to them, follow the Law, will pass across the dominion of death though difficult to overcome. **11**

87 & 88 Leaving the way of darkness, let the sage cleave to the way of bright; after going from his home into a homeless state, he should, in his retirement, look for enjoyment where there seemed to be no enjoyment. Leaving all pleasures behind and calling nothing his own, the wise man should purge himself from the troubles of the mind. **12 & 13**

89 Those whose mind is well grounded in the (seven) elements of knowledge, who, without clinging to anything, rejoice in freedom from attachment, whose appetites have been conquered and who are lustrous, are happy in this world. **14**

VII THE VENERABLE (THE ARHAT)

90 No remorse is found in him whose journey is accomplished, whose sorrow is ended, whose freedom is complete and whose chains are all shaken off. **1**

91 The mindful press on, they are not happy in their abode; as swans desert a pool, they leave their dear home. **2**

92 Those who have no treasure, who live on recognised food, whose goal is the freedom which comes of realising that life is empty and impermanent, their steps are hard to track as the flight of birds through the sky. **3**

93 He whose appetites are stilled, who is indifferent to food, whose goal is the freedom which comes of realising life's emptiness and transciency, is hard to track as the flight of birds in the sky. **4**

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94 Even the gods emulate him whose senses have been subdued as horses well-tamed by the charioteer, him who is free from pride and free from appetites. 5

95 No new births are in store for him whose patience is as the earth's, who is firm as a pillar and pure (without mud) as some (unruffled) lake. 6

96 His mind is quiet; quiet are the words and deeds of such a one who has obtained freedom by true knowledge when he has thus become a quiet man. 7

97 He is the greatest of men who is not credulous, who knows Nibbāṇa (the uncreated), who has cut all bonds, has destroyed the germs of rebirth and cast off lust. 8

98 That place is delightful wherever the venerable one lives, whether in a village or in a forest, in the deep (water) or on the dry land. 9

99 Forests are delightful where the world finds no delight; there the passionless will find delight, for they seek not after lust. 10

VIII THE THOUSANDS

100 Better than a thousand empty words is one pregnant word, which brings peace to the hearer. 1

101 Better than a thousand idle songs is a single song which brings peace to the hearer. 2

102 Better it is to chant one verse of the Law that brings peace to the hearer than to chant a hundred empty songs. 3

103 He who conquers his one self, fit to be conquered, is the greatest of warriors and not one who conquers a thousand of warriors, thousand times in the battle. 4

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104 & 105 One's own self conquered is better than all other people; not even a god, a demi-god, Māra with Brahmā, can undo the victory of such a one who is self-controlled and always calm. **5 & 6**

106 If a person were to offer sacrifices costing thousands month by month throughout a hundred years and if for a moment another were to pay homage to the self-controlled,—this (second) is the better worship than the worship of hundred years. **7**

107 If a person tended the sacred fire for a hundred years in the forest and another for a moment reverenced the self-controlled,— this is the better worship than the worship of hundred years. **8**

108 Whatsoever sacrifice or offering a man makes for a full year in the hope of gaining merit, all that is not worth a quarter of that better offering—reverence to the upright. **9**

109 In him who is trained in constant courtesy and reverence to the old, four qualities increase : *viz.* life, beauty, happiness and strength. **10**

110 Better than a hundred years of impure (vicious) and unrestrained existence is a single day of moral, contemplative life. **11**

111 Life of one day is better if a man is wise and reflecting than the life of one who lives a hundred years, ignorant and unrestrained. **12**

112 Better one day of earnest energy than a hundred years of sloth and lassitude. **13**

113 A life of one day is better if a man sees beginning and end than the life of one who lives a hundred years not seeing beginning and end. **14**

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114 Better one day of insight into the deathless state (Nibbāṇa) than hundred years of blindness to this immortality. 15

115 Better one day of insight into the supreme Law than a hunderd years of blindness to that Law (highest). 16

IX EVIL

116 Apply your mind to meritorious deeds; keep your mind from evil. If a man does what is good slothfully, his mind rejoices in evil. 1

117 If a man commits sin, let him not repeat it. Let him not set his heart upon it. Sad is the piling up of sin. 2

118 If a man does what is good, let him do it again. Let him set his heart upon it. Joyful is the storing up of good. 3

119 Even an evil-doer sees happiness (good days) as long as his evil deed has not ripened; but when his evil deed has ripened, then the evil-doer sees evil. 4

120 Even good man sees evil days as long as his good deed has not ripened: but when his good deed comes to fruition then he sees good days. 5

121 Think not lightly of evil " It will not come nigh unto me." Even a water-pot is filled by the falling of water-drops ; the fool becomes full of evil, even if he gathers it little by little. 6

122 Think not lightly of good " It will not come nigh unto me." Even a water-pot is filled by the falling of water-drops. The wise man becomes full of good, even if he gathers it little by little. 7

123 Let a man avoid (all) evil deeds just as a merchant whose caravan is small and who carries much

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wealth shuns a dangerous road and a man who loves his life shuns poison. 8

124 He who has no wound on his hand may handle poison in his hand ; poison does not affect one who has no wound. There is no evil to him who does not commit evil. 9

125 If a man offends (hates) a harmless, pure and innocent person, the evil falls back upon him like fine dust thrown against the wind. 10

126 Some people are born again ; the evil-doers go to hell. The righteous people go to heaven, those who are free from worldly desires go to Nibbāṇa. 11

127 Not in the sky, nor in the mid-ocean, nor in the mountain-cave, is there known a spot in the whole world where a man might be freed from an evil deed. 12

128 Not in the sky, not in the midst of the sea, not in the mountain-cave, is there known a spot in the whole world where death could not overcome (the mortals). 13

X PUNISHMENT

129 All fear the rod, all quake at death. Remember that you are like unto them and do not kill nor cause slaughter. 1

130 All men tremble at the rod; to all life is dear. Remember that you are like unto them and do not kill or cause slaughter. 2

131 He, who, seeking his own happiness, punishes or kills beings which also long for happiness, will not find happiness after death. 3

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132 He, who, seeking his own happiness, does not kill or punish beings which also long for happiness, will find happiness after death. 4

133 Speak not harshly to any one. Those who are spoken to, will answer thee in the same way. Sad are the words of strife; retribution will follow them. 5

134 If, like a shattered metal plate (gong) thou utter not, thou hast reached Nibbāṇa; contention is not known to thee. 6

135 As the cowherd with his stick drives out his cows to the pasture, so old age and death drive out the life of men. 7

136 A fool does not know when he commits evil deeds; by his own deeds the wicked man is tormented as if burnt by fire. 8

137 He who inflicts pain on innocent and harmless men, will soon come to one of these ten states:— 9

138 To cruel suffering, loss, injury of the body, severe illness, and madness he will come; 10

139 (He will come) to visitation from the king, grievous slander, loss of kith and kin and perishing of his wealth; 11

140 Ravaging fire will destroy his houses and after death the (poor) wretch will go to hell. 12

141 Not nakedness, nor matted hair, not dirt, nor fastings, not lying on earth, nor ashes, not ascetic postures —none of these things purifies a man who is not free from desires. 13

142 He, who, though dressed in fine apparel, exercises tranquility, is quiet, subdued, restrained, chaste, and does no hurt to any living thing, he is the Brāhmaṇa, he is the Sramaṇa (ascetic), he is the Bhikkhu (a friar). 14

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143 Is there in this world any man so restrained by modesty that he does not mind reproof as a well-trained horse the whip? 15

144 Like a well-trained horse when touched by the whip, be ye active and lively, and by faith, by virtue, by (strenuous) energy, by meditation, by discernment of the law, you will overcome this great pain (of reproof), perfect in knowledge and in behaviour and never forgetful. 16

145 Well-makers lead water (wherever they like), fletchers straighten the arrow, carpenters bend their wood, good people control their mind. 17

XI OLD AGE

146 How (is their) laughter, what the pleasure, while this world is always burning, benighted? Would ye not seek light ? 1

147 Look at this painted (lit., made by mind (image, wounded and joined together, sickly and full of many thoughts and in which there is no permanence. 2

148 This wasted form (body) is a nest of diseases and very frail. This heap of corruption breaks to pieces, life indeed ends in death. 3

149 What delight is there for him who sees those grey bones like worthless gourds in autumn ? 4

150 Here is a citadel of bones plastered with flesh and blood and manned by old age and death, pride and deceit. 5

151 As the bright chariots of kings become old, so the body (of man) also comes to old age. But the law of the holy never ages : The holy experience it in the midst of the holy. 6

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152 The simpleton ages like the ox: his flesh increases but not his wisdom. 7

153 Many births have I traversed seeking the builder. Weary is the round of births; 8

154 Now art thou seen, O Builder; never more shalt thou build the house. All thy beams are broken; thy ridgepole is sundered. My mind is set upon eternal (Nibbāṇa). It has attained the extinction of desires. 9

155 Men who have not observed proper discipline and have not gained treasure in their youth, perish like old herons in a lake without fish. 10

156 Men who have not observed proper discipline and have not gained treasure in their youth, lie like broken bows sighing after the past. 11

XII SELF

157 If a man loves himself, let him watch himself carefully. The wise should be watchful during one of the three watches of the night. 1

158 Let each man direct himself first to what is proper; then let him teach others; thus a wise man will not suffer. 2

159 If a person so shapes his own life as he directs others, himself well-controlled, he may subdue (others); his own self is indeed difficult to subdue. 3

160 A man is his own helper; who else is there to help? By self-control a man is a rare help to himself. 4

161 The evil done by oneself, self-begotten, self-bred, crushes the fool as a diamond pierces its own matrix. 5

162 He, whose wickedness is very great, brings himself down to that state where his enemy wishes him to be, as a creeper does with the tree which it surrounds. 6

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163 Bad deeds, and deeds hurtful to ourselves, are easy to do; what is indeed beneficial and good is difficult to do. 7

164 He who fondly repudiates the teaching of the noble and virtuous Arhats, following false doctrine, is like the bamboo (kattaka reed) which bears the fruit to its own destruction. 8

165 Thou art brought low by the evil thou hast done thyself: by the evil thou hast left undone, art thou purified. Purity and impurity belong to oneself, no one can purify another. 9

166 Even for great benefit to another let no man imperil his own benefit ; let a man after he has discerned his own duty be always attentive to his duty. 10

XIII THE WORLD

167 Let no man foster evil habits (law); let no man live in sloth ; let none follow false doctrines, let none be a friend of the world. 1

168 Rouse thyself, do not be idle, follow the law of the virtuous. The virtuous rests in bliss in this world and in the next. 2

169 Follow the law of virtue, do not follow that of sin. The virtuous rests in bliss in this world and in the next. 3

170 Look upon the world as a bubble, look upon it as a mirage; the king of death does not see him who thus looks down upon the world. 4

171 Come (then), think of the world as a painted chariot of the king—a morass wherein the foolish are immersed but which the wise do not touch. 5

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172 He who formerly was slothful and afterwards put off sloth, lights up this world like the moon freed from 6
clouds.

173 He who covers his evil deeds with goodness, lights up this world like the moon freed from clouds. 7

174 Blinded are the men of this world: a few there are who can see. Few are the birds that escape the net, 8
few only go to heaven.

175 Through the sky fly the swans: they go through the air by means of their miraculous power. The wise are led out of this world when they have conquered Māra 9
together with his hosts.

176 If a man has transgressed one law, and speaks lies, and scoffs at another world, there is no evil he would 10
not do.

177 The misers do not go to the realm of the gods. Fools alone do not praise liberality. The wise, delighting 11
in liberality, become happy in the other world.

178 Better indeed is the reward of the first step in holiness than the kingship of the world, the going to 12
heaven and the lordship over all the worlds.

XIV THE BUDDHA (THE AWAKENED)

179 By what track can you lead him, the Awakened, the Omniscient, the trackless, whose conquest is not conquered again, into whose conquest no one in this world 1
enters?

180 By what track can you lead him, the Awakened, the Omniscient, the trackless, whom no desire with its 2
snares and poisons can lead astray?

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181 Even gods envy those who are fully awakened and mindful, who are given to meditation, who are wise and who delight in the repose of retirement from the world (peace of Nibbāṇa). 3

182 Difficult (rare) is the human birth, arduous is mortal life, arduous is the hearing of the Law, rare the up-rising of the Buddhas. 4

183 "Eschew all evil, cherish good, cleanse your inmost thoughts",—this is the teaching of the Buddhas. 5

184 The Awakened call patience the highest penance and the (long) suffering the highest Nibbāṇa. For he is no recluse who harms others, nor is he an ascetic (Śramaṇa) who causes grief to others. 6

185 Not to blame, not to strike, to live restrained under the Law, to be moderate in eating, to dwell in solitude *i.e.*, to have one's bed and seat in solitude and to dwell on the highest thoughts–is the teaching of the Awakened. 7

186 Not by a shower of gold (coin) is the satisfaction of the senses found. He is wise who knows that lusts have a short taste and cause pain. 8

187 The follower of the Fully Enlightened One finds no delight even in the divine pleasures, but his joy is in the destruction of the desires. 9

188 Often do men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees. 10

189 But that is not a safe and the best refuge. A man is not delivered from all pains after having gone to that refuge; 11

190 He who takes refuge with Buddha, the Law and the Sangha, sees the four holy truths with clear understanding, 12

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191 The four holy truths—*viz.*, pain, the origin of pain, the cessation of pain, and the noble eight-fold path that leads to the quieting of the pain; 13

192 That is the safe and best refuge, having gone to that refuge a man is delivered from all pain. 14

193 Hard to find is the Exalted One. He is not born in every place. Happy dwells the household in which he, the wise, is born. 15

194 Happy is the arising of the Awakened, happy is the teaching of the True Law. Blessed is the unity of the Saṅgha, blessed is the devotion of those who dwell in unity. 16

195 & 196 He who pays homage to those who deserve homage, whether Buddha or his disciples, those who have left behind them the trammels of evil and crossed beyond the stream of sorrow: he, who pays homage to such as have found deliverance and know no fear, has immeasurable merit. 17 & 18

XV HAPPINESS OR BLISS

197 Let us live happily then, not hating those who hate us. Among men who hate us let us dwell free from hatred. 1

198 Let us live happily then, free from ailments among the ailing. Let us dwell amongst them free from ailments. 2

199 Let us live happily then, free from greed among the greedy. Among men who are greedy let us dwell free from greed. 3

200 In bliss we dwell possessing nothing; let us dwell feeding upon joy like the shining gods in their splendour. 4

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201 Victory breeds hatred ; for, the conquered is unhappy. He who has given up both victory and defeat, being contented, is happy. 5

202 There is no fire like passion, no losing throw like hatred, no pain like existence. There is no bliss greater than Nibbāṇa (rest). 6

203 Hunger is the worst of diseases, the body the greatest of pains. If one knows this truly–that Nibbāṇa is the highest bliss. 7

204 Health is the greatest gain, contentment is the greatest wealth, a trustworthy friend is the best kinsman and the Nibbāṇa is the highest happiness. 8

205 Having tasted the joy of solitude and of serenity, a man is free from fear and sin while he tastes the nectar of piety. 9

206 The sight of the elect (Ārya) is good, the company with them is good. He may always be happy who escapes the sight of fools. 10

207 He who consorts with the fools experiences grief for a long time. Grievous is the company of fools as that of enemies. Company with the wise is pleasure like meeting with kinsfolk. 11

208 Therefore, one ought to follow the wise, the intelligent, learned, the much enduring, the dutiful, the elect. One ought to follow a good and wise man as the moon follows the path of the stars. 12

XVI PLEASURE

209 He who gives himself to vanity and not to the profitable (meditation), shunning the true pursuit and grasping at pleasure, will come to envy him who has exerted himself in meditation. 13

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210 Let no man cleave to what is pleasant or unpleasant. Not to see what is pleasant is pain and it is pain to see what is unpleasant. 14

211 Take, therefore, no liking for anything; loss of the beloved is evil. There are no bonds for him who has neither likes nor dislikes. 15

212 From attachment comes grief, from attachment comes fear. He who is free from attachment knows neither grief nor fear. 16

213 From affection comes grief; from affection comes fear. He who is free from affection knows neither grief nor fear. 17

214 From lust comes grief; from lust comes fear. He who is free from lust knows neither grief nor fear. 18

215 From love comes grief, from love comes fear. He who is free from love knows neither grief nor fear. 19

216 From greed comes grief, from greed comes fear. He who is free from greed knows neither grief nor fear. 20

217 The man of virtue and insight, righteous and truthful, who minds his own business, is held dear by the people. 21

218 The man who sets his heart upon the ineffable (Nibbāṇa), who brings his mind to perfection and frees every thought from lust, is called the strong swimmer who forges his way against the stream. 22

219 When after voyaging afar, one returns in safety home, kinsmen, friends, and lovers receive him gladly; 23

220 Even so his good deeds receive the good man, when he leaves the world for the next, as kinsmen greet a dear traveller (on his return). 24

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XVII ANGER

221 Let a man leave anger, let him forsake pride, conquer all bondage ; no suffering touches him, who does not cling to name and form and who calls nothing his own. 1

222 He who controls his rising anger as a rolling chariot, him I call the real charioteer; others only hold the reins. 2

223 By calmness (love) let a man overcome wrath, let him overcome evil by good : let him overcome the greedy by liberality and the liar by truth. 3

224 Speak the truth, be not angry, give away what little you have to the suppliant ; by these three virtues a man attains to the company of the gods. 4

225 The sages who injure nobody and who are always controlled as regards their bodies will go to the unchangeable place (Nibbāṇa), where, if they have gone, suffer no more. 5

226 The passions of those who are ever watchful, who study day and night and who strive after Nibbāṇa, will come to an end. 6

227 This is an ancient law, O Atula, not the law of to-day only; they blame him who sits silent, they blame him who speaks much. Even the man of few words they blame. No one in this world gets off unblamed. 7

228 There never was nor will be nor is there now to be found, one wholly blamed or wholly praised. 8

229 & 230 But who is worthy to blame him, whom the wise praise after daily scrutiny, who is himself wise and without blemish as a medal (coin) of purest gold ? Even the gods seek to emulate him, even Brahmā praises him. 9 & 10

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231 Guard against bodily anger; control the body; eschew evil deeds and do good duties. 11

232 Guard against the anger of the tongue; control the tongue; leave the sins of the tongue and practise virtue with the tongue. 12

233 Guard against the anger of the mind; control thy mind; leave the sins of the mind and practise virtue with thy mind. 13

234 The wise controlled in act, in word, in thought, are well-controlled indeed. 14

XVIII IMPURITY

235 Thou art like a sear leaf, the messengers of Death await thee. Thou standest at the gate of death and hast made no provision for the journey. 1

236 Make an island for thyself (for thy safety); strive vigorously and be prudent: when thy impurities are purged and thy attachment gone, thou shalt come into the heavenly abode of the Noble. 2

237 Thy life has come to an end, thou art come in the presence of Death; there is no resting place for thee on the road and thou hast made no provision for the journey. 3

238 Make an island for thee; strive vigorously and be prudent; when thy impurities are purged thou shalt not enter again into birth and old age. 4

239 Let a wise man blow off the impurities of his self as a smith blows off the impurities of silver one by one, little by little, and from time to time. 5

240 It is the iron's own rust that destroys it; it is the sinner's own acts that bring him to hell. 6

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241 Disuse (non-repetition) is the rust of prayers, non-repair is the rust of house-holds, sloth is the rust of beauty and thoughtlessness is the rust of the watcher. 7

242 Bad conduct is the taint of a woman, malice the ruin of the giver. All the evil ways are tainted in this world and in the next. 8

243 More corrosive than these is the rust of ignorance, the greatest of taints. Put off this rust and be clean, O Bhikkhus. 9

244 Life is easy for a man who is without shame, a crowhero, mischief-maker, insulting, bold and wretched fellow. 10

245 Life is difficult for a man who is modest, who loves purity and who is disinterested, quiet, spotless and intelligent. 11

246 & 247 He who destroys life, who speaks untruth, who in this world takes what is not given him, who goes to another man's wife and who gives himself up to drinking, digs up his own root even in this world. 12 & 13

248 Know this, O man, evil is the undisciplined mind. See to it that greed and lawlessness do not bring upon thee long suffering. 14

249 Men give according to their faith or caprice (pleasure). If a man frets because food and drink are given to another, he does not secure serene meditation day or night. 15

250 He in whom, this (envious spirit) is destroyed and wholly uprooted, attains serene meditation day and night. 16

251 There is no fire like lust (passion), no shark like hatred, no snare like folly, no flood like greed. 17

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252 The fault of others is easily perceived but that of oneself is difficult to perceive. Men winnow the faults of others like chaff but they hide their own faults as a crafty gambler hides a losing throw. **18**

253 If a man looks after the faults of others and is always inclined to be offended, his own passions will grow and he is far from the destruction of passions. **19**

254 There is no path through the sky. A man is not a S'ramaṇa by outward acts. The world delights in worldly parsuit; the Blessed Ones (Tathāgatas) are free from this. **20**

255 There is no path through the sky. A man is not a S'ramaṇa by outward acts. Nothing (in this world) is eternal but the Awakened One is never shaken (move-able). **21**

XIX THE RIGHTEOUS

256 & 257 A man is not just if he carries a matter by violence. He who discriminates between right and wrong, who is learned, who leads others not by violence but by law and equity, who is guarded by law and is intelligent, is called just. **1 & 2**

258 A man is not learned because he talks much. He who is forgiving, free from hatred and fear, is called learned. **3**

259 A man is not the supporter of law because he talks much. Even if a man has learnt little and keeps it in deed he is a pillar of the law and does not slight it. **4**

260 A man is not an " elder " by his grey locks. His age alone is ripe, but he is called " old in vain. " **5**

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261 He in whom there is truth, virtue, love, restraint, self-mastery, and who is free from impurity and is wise, is called an "elder." **6**

262 Not by mere eloquence or comliness is a man "respectable" when he is lustful, a miser and a knave. **7**

263 But he in whom these faults are uprooted and done away with, and who is free from hatred and is wise, is called "respectable." **8**

264 Not by tonsure does an undisciplined man, who speaks falsehood, become a Samaṇa. Can a man become a Samaṇa (religious) who is full of lust and greed? **9**

265 He who puts off entirely the sins, great or small, is called a 'religious' because he has put off the sins. **10**

266 A man is not a mendicant simply because he asks others for alms. He who adopts the whole law is a mendicant, not he who only begs. **11**

267 He, who is above good and evil, who is chaste, who passes in the world with knowledge, is called a Bhikkhu (mendicant). **12**

268 & 269 Not by silence is a man sage (muni), if he be ignorant and foolish; he who holds as it were the balance, taking the good and rejecting the bad, is a sage. He who is a sage for both worlds is the true sage. **13 & 14**

270 He is not noble because he injures living creatures. He is called an Ariya (noble) who has pity on all living creatures. **15**

271 & 272 Not only by discipline and vows, not only by much learning, nor by meditation, nor by solitude have I won that peace which no common person knows. Rest not content with these, O Bhikkhus, until you have reached the destruction of all taints. **16 & 17**

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XX THE PATH

273 The best of paths is the Eightfold Path; the Four Truths are the best of truths. Passionlessness is the best of virtues; the best of men is he who is the Seer. **1**

274 This is the way; there is no other that leads to the purification of intelligence. Go on this way! This (world) is the deceit of Māra (the Tempter). **2**

275 Travelling by this way you will end your grief; this was preached by me when I had understood the removal of the thorns (in the world). **3**

276 It is you who must make effort; the Blessed Ones are only preachers. They who strive and meditate are freed from Māra's bonds. **4**

277 All created things perish: He who knows and sees this becomes passive in pain. This is the way to purity. **5**

278 All created things are full of sorrow; He who knows and sees this, becomes passive in pain. This is the way to purity. **6**

279 All forms are unreal. He who knows and sees this becomes passive in pain. This is the way that leads to purity. **7**

280 He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thought are weak, who is sluggard and idle, will never find the way to knowledge. **8**

281 He who guards his tongue, controls his mind, commits no wrong by his body, keeping clear these three paths, will achieve the way shown by the wise. **9**

282 From meditation (zeal) springs knowledge, and from the neglect of it, knowledge is lost. Knowing this

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double path of gain and loss, choose the way that leads to growth of wisdom. 10

283 Cut down the whole forest of lust, not a tree only; danger comes out of the forest of lust. When you have cut down both the forest of lust and its undergrowth, then O Bhikkhus, you will be rid of the forest. 11

284 Whilst the entanglement of a man with a woman is not entirely cut away, he is in bondage, running to her as a sucking calf to the cow. 12

285 Cut out the love of self like an autumn lotus with the hand. Cherish the road of peace. Nibbāṇa has been shown by Sugata (the Blessed). 13

286 "Here I shall pass (dwell in) the rainy season and here the winter and the summer," thus thinks the fool unmindful of what may befall. 14

287 Death comes and carries off that man who is infatuated with children and cattle, and whose mind is distracted, as a flood carries off a sleeping village. 15

288 There is no safety for a man in his sons or in father or in kinsfolk when death has seized him; kinsmen do not save him (from death). 16

289 Knowing this, the wise and good man straightway clears the way that leads to Nibbāṇa. 17

XXI MISCELLANY

290 If at the cost of a little pleasure, a wise man sees great pleasure, let him look to the greater, and leave the small (less). 1

291 Whoso seeks his own pleasure by another's pain is entangled in hate and cannot get free. 2

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292 What ought to be done is neglected and what ought not to be done, is done. The desires of the unruly and thoughtless people are (always) increasing. 3

293 But those who are ever pondering over the nature of the body, who do not run after the evil, who are constant in duty – in these, the vigilant and wise, taints come to an end. 4

294 Innocent goes the Brāhmaṇa, having killed his Mother and Father and two Khattiya kings and having destroyed the whole kingdom with his subjects. 5

295 Innocent goes the Brāhmaṇa, having killed Mother and Father and two holy kings and an eniment man besides. 6

296 The followers of Buddha (Gotama) are ever vigilant and their thoughts are day and night set upon Buddha. 7

297 The followers of Gotama are ever well awake and their thoughts are always day and night set upon the Law. 8

298 The followers of Gotama are ever vigilant and their thoughts are always day and night set on Saṃgha (Brotherhood). 9

299 The desciples of Gotama are ever vigilant and day and night are these thoughts set upon their body. 10

300 The disciples of Gotama are ever vigilant and their thoughts are day and night set upon non-injury. 11

301 The disciples of Gotama are ever vigilant and their thoughts are day and night set upon meditation (mind-culture). 12

302 Hard it is to leave home as a recluse ! Hard also to live at home as a house-holder. Hard it is to dwell

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with the equal: and the itinerant (mendicant) is beset with pain. Let no man be, therefore, itinerant and he will not be beset with pain. 13

303 The faithful, virtuous and the man endowed with fame and wealth is honoured wherever he goes. 14

304 Good people (holy ones) shine from afar like the snowy mountains. Bad people pass unseen as arrows shot at night. 15

305 Alone when eating, alone when sleeping, alone when walking, let a man strongly control himself and take pleasure in forest glades. 16

XXII HELL

306 He who says what happened not, *i. e.*, the liar, goes to hell; he also who, having done a thing, says, "I have not done it". Both these men with evil deeds are alike in the next world. 1

307 Many (men) whose shoulders are covered with yellow robes are ill-conditioned and unrestrained. Such evil-doers by their evil deeds go to hell. 2

308 Better to swallow a ball of red-hot iron like flaring fire than that a bad, unrestrained fellow should live on the charity of the land. 3

309 Four things does a wreckless man—who is an adulterer, gain, *viz.*, a bad reputation, uncomfortable bed (broken sleep), evil name and hell in the end. 4

310 The man gains sin and evil character, short-lived joy of trembling man and woman and a heavy penalty from the ruler. Run not, therefore, after another man's wife. 5

311 As a grass-blade, (kusa) clumsily handled, cuts the hand, so badly practised asceticism leads to hell. 6

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312 All duties carelessly performed, all vows improperly observed, hesitating obedience to discipline—all these bear no great fruit. 7

313 If anything is to be dcne, do it with thy might. A careless recluse scatters contagion broadcast. 8

314 Better leave a bad deed undone, for, a man may repent afterwards. Good it is to do the good deed which brings no remorse. 9

315 As a fortress guarded within and without, so guard thyself. Not a moment should escape, for they who allow the right moment to pass, suffer pain when they are in hell. 10

316 They who go ashamed of what they ought not to be ashamed of, and are not ashamed of deeds of shame, such men, embracing false doctrines, enter the evil path. 11

317 They who see fear where there is no fear and tremble not at fearful things, such men, embracing false doctrines, enter the evil path. 12

318 Men who, embracing false doctrines, think evil where there is no evil and make light of grievous sins, enter the evil path. 13

319 Men, who, embracing the true faith, know what is not forbidden as not forbidden enter the good path. 14

XXIII THE ELEPHANT

320 I shall endure abuse as the elephant in battle endures the arrow sent from the bow; for the world is ill-natured. 1

321 They lead a tamed elephant to a battle ; the king mounts a tamed elephant, the tamed is the best among men, who silently endures abuse. 2

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322 Good are mules if tamed, and Sindhu horses of good breed and the great elephants of war, but better is he who has tamed himself. 3

323 For with these animals does no man reach unknown country (Nibbāṇa), where a tamed man goes on a tamed animal. 4

324 Dhanapālaka,[2] the great elephant, is hard to control in the time of rut. He will not eat a morsel when bound (in captivity), but longs for the elephant-grove. 5

325 If one becomes a sluggard or a glutton, rolling over in gross sleep, like a stall-fed hog, again and again does he, the foolish one, come to the womb. 6

326 This mind of mine would wander in days of old whither desire, lust and caprice led it; now will I control it thoroughly as a mahout holding a goad, controls the elephant in rut. 7

327 Be ye zealous; guard your thoughts; as an elephant sunk in the mud, extricate yourself from the clutches of evil. 8

328 If you can find a prudent companion to go with you, a righteous and wise man not caring for hardships, go with him deliberately. 9

329 If you cannot find a prudent companion, wise, sober and lively to walk with you, walk alone, like a king who has left his conquered country behind or like an elephant in the forest. 10

330 It is better to be alone, there is no companionship with a fool. Travel alone like an elephant in the forest and commit no sin; have few wishes. 11

331 Good are companions in time of need; enjoyment is pleasant whatever be the cause. At the hour of death

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merit is a good friend, and good is the leaving of all 12
sorrow.

332 Good is reverence for mother and father and
good too, is the reverence for recluses (Samaṇas) and 13
Brāhmaṇas (sages).

333 Pleasant is virtue lasting to old age, pleasant is a
faith firmly rooted. Good is the attainment of wisdom 14
and good is the avoiding of sins.

XXIV THIRST

334 The thirst of a thoughtless man grows like a
creeper, he runs from life to life like a monkey seeking 1
fruit in the forest.

335 Whomsoever this fierce thirst, full of poison, over-
comes in the world, his sufferings increase like the 2
abounding Vīraṇa grass.

336 He who overcomes this fierce thirst, difficult to
be conquered in this world, sufferings fall off from him, 3
like water-drops from a lotus-leaf.

337 I give you this good counsel, all ye who are
gathered here; cut out desire as one digs up the grass to
find the fragrant root. Let not Māra break you again and 4
again as the river breaks the reeds.

338 As a tree, even though it has been cut down
while its root is safe, grows again, so, unless the feeders
of thirst are destroyed, this pain (of life) will return again 5
and again.

339 He whose thirst running towards pleasure is ex-
ceedingly strong in the thirty-six channels, the waves will
carry away that misguided man, *viz.*, his desires which 6
are set upon passion.

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340 Everywhere flow the channels. The creeper sprouts and takes hold. If you see the creeper growing cut its roots by means of knowledge. 7

341 A creature's pleasures are extravagant and luxuriant; sunk in lust and looking for pleasures, men undergo again and again birth and decay. 8

342 Men, driven on by thirst, run about like a snared hare. Fast bound in its fetters, they go through long ages to misery. 9

343 Men, driven on by thirst, run about like a snared hare. Let, therefore, the mendicant drive out thirst by striving after passionlessness for himself. 10

344 He who, having got rid of the forest (of lust) (after having reached Nibbāṇa), gives himself over to forest life *i. e.*, to lust, and who, when removed from the forest (*i.e.*, from lust), runs to the forest of lust; look at that man who, though free, runs into bondage. 11

345 Wise men do not call that a strong fetter which is made of iron, wood or hemp. Far stronger is the care for precious stones and rings, for sons and for a wife. 12

346 That fetter wise people call strong which drags down, yields, but is difficult to undo: after having cut this at last, people renounce the world, free from cares, leaving desires and pleasures behind. 13

347 Those, who are slaves to passions, run down with the stream (of desires) as a spider falling into her own net. When they have cut this, wise people renounce the world, free from cares, leaving all affection behind. 14

348 Give up what is before, behind and in the middle when thou goest to the other shore of existence. If thy mind is altogether free, thou wilt not again enter into birth and decay. 15

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349 If a man is tossed about by doubt, is full of strong passions, and yearns only for what is delightful, his thirst will grow more and more and he will indeed make his fetters strong. **16**

350 If a man delights in quieting doubts, and always reflecting, dwells on what is not delightful, will certainly remove, nay, will cut the fetters of Māra. **17**

351 This will be his last body, he has reached the goal, he is fearless, he is without thirst and without sin and he has broken all the thorns of life. **18**

352 He, who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters, is called the enlightened and the great man. This is his last birth. **19**

353 All-conquering and all-knowing am I, free in all conditions of life and free from taint; I have left all and through the destruction of thirst I am free. Having learnt myself, whom shall I teach ? **20**

354 The gift of the Law surpasses every gift, the savour of the Law exceeds all sweetness; the pleasure of the Law surpasses every pleasure and the extinction of thirst overcomes all sorrow. **21**

355 The enjoyments destroy the fool if they look not for the other shore. The fool, by his thirst for pleasures, kills himself as if he were his own enemy. **22**

356 Weeds are the bane of fields, passion the bane of mankind; therefore, a gift bestowed on passionless bears much fruit. **23**

357 Weeds are the bane of fields; hatred is the bane of mankind; therefore, a gift bestowed on men, free from hatred, bears much fruit. **24**

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358 Weeds are the bane of fields; infatuation is the bane of mankind; therefore, a gift bestowed on men, free from infatuation, bears much fruit. 25

359 Weeds are the bane of fields; lust is the bane of mankind; therefore, a gift bestowed on men, free from lust, bears much fruit. 26

XXV THE BHIKKHU (MENDICANT)

360 Good is restraint of eye; good is restraint of ear. In the nose restraint is good; in the tongue restraint is good. 1

361 In the body restraint is good, good is restraint in speech and thought. Restraint in all things is good. A Bhikkhu, restrained in all things, is freed from all pain. 2

362 Best amongst the temperate is he who has controlled his hand, foot and tongue. He who delights inwardly, who is collected, who is solitary and content, him I call Bhikkhu. 3

363 Sweet are the words of the Bhikkhu who controls his mouth, who is moderate in speech, is not puffed up, and is a wise preacher and interpreter. 4

364 He who abides in the Law and takes his pleasure therein, meditates on the Law, follows the Law, that Bhikkhu will not fall away from the (true) Law. 5

365 Let him neither despise his own gain nor envy that of others. The Bhikkhu, who envies others, does not obtain peace of mind. 6

366 Even the gods will praise him (the Bhikkhu) who, though receiving little, does not despise what he has gained, whose life is pure and who is not slothful. 7

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367 He who never has any attachment for name and form and does not grieve over what is no more, he indeed is called a Bhikkhu. **8**

368 The Bhikkhu, who lives kindly and calm in the doctrine of Buddha, will reach the quiet place (Nibbāṇa), cessation of natural desires and happiness. **9**

369 Bale out (empty) this ship, O Bhikkhu, then will it go quickly (lightly); having cut off passion and hatred thou wilt go to Nibbāṇa. **10**

370 Cut the five bonds, leave other five and take in their place five more; he, who has got beyond the five evil states, is said to have crossed the flood. **11**

371 Meditate, O Bhikkhu; be not heedless. Do not direct thy thought to what gives pleasures; that thou mayest not for thy heedlessness have to swallow the iron balls (in hell) and that thou mayest not cry out 'this is pain' when burning. **12**

372 There is no meditation for one who has no wisdom, there is no wisdom for one who does not meditate. He, in whom meditation and wisdom meet is near unto Nibbāṇa. **13**

373 A Bhikkhu, who enters into solitude and whose mind is tranquil, feels divine pleasure and is calmed when he sees the Law clearly. **14**

374 Whenever he ponders the origin and destruction of the elements (khandha) of the body, he finds joy and bliss which belong to those who know the immortal (Nibbāṇa). **15**

375 This is the beginning here for a wise Bhikkhu; watchfulness over the senses, contentment and control by the precepts; keep noble friends whose life is pure and who are not slothful. **16**

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376 Let him live in charity, let him be perfect in his duties; then in the fulness of delight, he will make end of his sorrow. **17**

377 As Vassikā (Jasmine) sheds its withered flowers, so, O Bhikkhus, do put away lust and hatred. **18**

378 The Bhikkhu, whose body, tongue and mind are quieted, who is collected and has rejected the baits of the world, is called quiet. **19**

379 Rouse thyself by thyself, examine thyself by thyself. Thus self-guarded and mindful wilt thou live happily, O Bhikkhu. **20**

380 For self is the lord of self, self is the refuge of self; therefore, curb thyself as the merchant curbs a good horse. **21**

381 The Bhikkhu, full of delight and calm in the doctrine of Buddha, will reach the quiet place (Nibbāṇa), cessation of natural desires and happiness. **22**

382 He who, even as a young Bhikkhu, applies himself to the doctrine of Buddha, brightens up this world, like the moon, when free from the clouds. **23**

XXVI THE BRĀHMAṆA

383 Stem the flood of passion valiantly. Drive away the desires, O Brāhmaṇa. Having known the destruction of all that was made, you will understand what was not made. **1**

384 When the Brāhmaṇa has reached the other shore in both laws (in restraint and contemplation), all bonds vanish from him who has obtained knowledge. **2**

385 He, for whom there is neither this nor that shore nor both, him the fearless and unshackled, I call a Brāhmaṇa. **3**

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386 Him I call Brāhmaṇa, who is meditative, blameless, settled, who has done his duty, who is without passions, and who has attained the highest end. 4

387 The sun shines by day, the moon lights up the night, a warrior is bright in his armour, and radiant is the Brāhmaṇa in his meditation, but Buddha (the Awakened) is bright with splendour day and night. 5

388 One who has put away evil, is called Brāhmaṇa: he who walks quietly is called Samaṇa: he who has driven away his own impuritie is called Pabbajita or a recluse. 6

389 Do no evil to a Brāhmaṇa, and let no Brāhmaṇa allow himself to fly at his aggressor. Woe to him who strikes a Brāhmaṇa and more woe to him who flies at his aggressor. 7

390 It is no slight benefit to a Brāhmaṇa if he holds his mind back from the pleasures of life: when all the wish to injure has vanished, pain will cease. 8

391 By whomsoever no evil is done in body, word and thought, him I call a Brāhmaṇa who is guarded in these three. 9

392 After a man has once understood the Law as taught by the fully Enlightened One, let him worship it carefully as the Brāhmaṇa worships the sacrificial fire. 10

393 Not by matted hair, nor by lineage, nor by caste, does one become a Brāhmaṇa. He is a Brāhmaṇa in whom there is truth and righteousness. He is blessed. 11

394 What is the use of plaited hair, O fool; what avails your garment of goat skins? Within you there is ravening but the outside you make clean. 12

395 A man clothed in dirty raiments, lean and covered with veins, and meditating alone in the forest, him I call a Brāhmaṇa. 13

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396 I do not call a man Brāhmaṇa because of his origin or of his mother, though he is offered salutation as a Brāhmaṇa and is wealthy, but I call him a Brāhmaṇa who is poor and free from all attachment. **14**

397 Him I call a Brāhmaṇa, who has cut all the fetters, who never trembles, who is independent and unshackled. **15**

398 Him I call a Brāhmaṇa, who has cut the strap and thong, the chain with all its links and has pushed aside the bolt and is awakened. **16**

399 Him I call a Brāhmaṇa, who, though he has committed no offence, bears patiently abuse and injury and punishment and who has endurance for his force and strength for his army. **17**

400 Him I call a Brāhmaṇa, who is free from anger, dutiful, virtuous, without appetite, controlled, and who has received his last body. **18**

401 Him I call a Brāhmaṇa, who does not cling to pleasures as water clings not to the lotus-leaf or mustard-seed to the needle-point. **19**

402 He is a Brāhmaṇa, who in this very world knows the end of sorrow, who has laid aside the burden and is unshackled. **20**

403 Him I call a Brāhmaṇa, whose knowledge is deep, who possesses wisdom, who knows the right way and the wrong way and has reached the goal. **21**

404 Him I call a Brāhmaṇa who keeps aloof both from laymen and from mendicants, who frequents no houses and has but few wants. **22**

405 Him I call a Brāhmaṇa who lays aside the rod, who neither kills nor causes the death of creatures, movable or immovable. **23**

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406 Not opposing those who oppose, calm amidst the fighters, not grasping amidst men who grasp, he is the Brāhmaṇa. 24

407 He is the Brāhmaṇa: from whom anger, hatred, pride and slander (envy) have dropped away as the mustard-seed from the needle-point. 25

408 Him I call a Brāhmaṇa who utters speech, true, instructive and free from harshness so that he offends no one. 26

409 Him I call a Brāhmaṇa who takes nothing in this world that is not given him, be it long or short, small or large, good or bad. 27

410 In whom are found no longings for this world or for the next, who has no inclinations and is unshackled; him I call a Brāhmaṇa. 28

411 Him I call a Brāhmaṇa in whom lust is not found, who has understood (the truth) and has cast off doubt, who knows the path that leads to Nibbāṇa (the deathless state) and reaches it. 29

412 Who in this world has passed from the grip of either merit or demerit, free of sorrow, cleansed and purified, him I call Brāhmaṇa. 30

413 Him I call a Brāhmaṇa who is bright (clear) like the moon, pure, limpid and serene, and who has quenched the thirst for life. 31

414 Him I call a Brāhmaṇa who has traversed this miry road, the impassable quagmire of re-birth and infatuation, who has waded through and got beyond it, who is meditative, guileless, free from doubts and attachment, and who is content. 32

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415 I call him a Brāhmaṇa who in this life, deserting his lusts, goes from home into solitude, has quenched desires, and with them the desire to be reborn. **33**

416 I call him a Brāhmaṇa, who in his life, deserting all desires, travels about without a home, who has quenched craving and with it the desire to be reborn. **34**

417 Him I call a Brāhmaṇa who has left behind him human pleasures and passed beyond heavenly ones, and is freed from all entanglement of delight. **35**

418 I call him a Brāhmana, who has left what gives pleasure and pain, who is cooled and free from all germs (of rebirth) and who is a hero that has conquered all the worlds. **36**

419 I regard him as a Brāhmaṇa who knows the destruction and return of being, everywhere, who is free from bondage, welfaring (Sugata) and awakened (Buddha). **37**

420 He is the Brāhmaṇa whose way is not known to gods, nor to heavenly minstrels, nor to men, whose passions are extinct and who is an Arhat (venerable). **38**

421 Him I call a Brāhmaṇa who calls nothing his own, whether it be before, behind or between, who is poor, and free from the love of the world. **39**

422 The leader, supreme, heroic, the great Ṛṣi, the victor without lust and purified, the Buddha, he is the Brāhmaṇa. **40**

423 Him I call indeed a Brāhmaṇa who knows his former lives, who sees heaven and hell, has reached the end of rebirth, is a sage whose knowledge is perfect and who is perfect with all perfection. **41**

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NOTES

The धम्मपद is one of the fifteen small books belonging to the खुद्दकनिकाय of the सुत्तपिटक. It consists of 423 stanzas divided into 26 वग्गs. Each वग्ग discusses a well-defined topic dealing with one or more tenets of Buddhism. The धम्मपद is clearly an anthology of well-known sayings of the Buddha, collected from various sources, and means 'Path of Virtue,' 'A Step to Piety', and is used as a text book for the young novice or probationer to monkhood. The title of the work is mentioned in stanza 45 as सेखो धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति, and also in stanza 102 as एकं धम्मपदं सेय्यो यं सुत्वा उपसम्मति.

I

The first वग्ग is called यमकवग्ग, because it consists of ten groups of two or twin (यमक) stanzas each bearing on one theme.

1 मनोपुब्बंगमा, मनो पुब्बंगमं येसं ते, having mind as a herald or forerunner. धम्मा, properties, qualtities, मनोसेट्ठा, having mind as their chief or guide. मनोमया, made up of mind or thought, *i. e.*, springing from the mind. पदुट्ठेन मनसा, by evil mind or intention. नं दुक्खमन्वेति, sorrow follows him (नं). चक्कं व वहतो पदं, as the wheel follows the step of a draught ox (वहतो). Com. धुरे युत्तस्स वहतो बलिवद्दस्स पदं चक्कं विय। यथाहि सो एकं पि दिवसं द्वे पि पञ्च पि दस पि अद्धमासं पि मासं पि वहन्तो चक्कं निवत्तेतुं जहितुं न सक्कोति.

2 पसन्नेन मनसा, with pure or tranquil mind. छाया व अनपायिनी, like one's shadow which does no harm. The Sk. version of this stanza as given in the महाकर्मविभङ्ग recently edited by Sylvain Levi on page 48 reads छाया वा अनुयायिनी

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which means 'like one's shadow ever accompanying, never failing.'

3 अक्कोच्छि मं, abused me, from क्रुश्. ये तं उपनय्हन्ति, those who harbour thought of revenge, those that tie up the mind with thoughts of revenge.

6 मयमेत्थ यमामसे, we are wasting our lives. मयं is Sk. वयम्. यमामसे, the old form of 1st person plural of the present tense. मेधगा quarrels, strifes. The word comes from Vedic मिथ् to scold.

7 सुभानुपस्सिं, one who sees or thinks of सुभ, pleasures, in the worldly life, सुभं अनुपस्सतीति सुभानुपस्सी. इन्द्रियेसु असंवुतं, uncontrolled in his senses. अमत्तञ्ञू is one who does not know the right quantity (मत्ता = Sk. मात्रा) of food etc., कुसीत, indolent, slothful, idle. हीनवीरियं, one who is weak in his effort or enthusiasm for holy life. पसहति, overcomes. मारो, the tempter, the evil spirit.

8 असुभानुपस्सिं, one who practises असुभभावना, *i. e.*, one who thinks that all worldly objects are inauspicious. सद्धं, one who is faithful. आरद्धवीरियं, one who makes an effort, commences religious practices with a strong mind. सेलं व पब्बतं, like a mountain with strong rocks; सेल, Sk. शैल, *i. e.*, made of शिला.

9 In this and the following stanzas कसाव, Sk. कषाय, is used in two different senses, *viz.*, red colour and impurities. कासाव is the red or yellow robe of the Buddhist monk. अनिक्कसावो, one who is not free from impurities such as want of self-control and truthfulness, दम and सच्च. परिदहेस्सति from परि धा to wear.

10 वन्तकसावस्स, वन्तकसावो अस्स, one who would (अस्स = स्यात्) have vomitted, *i. e.*, rejected, impurities. वन्ता कसावा येन सो वन्तकसावो. सीलेसु सुसमाहितो, very carefully practising the सीलs, the virtues or vows such as पाणातिपाता वेरमणी. कासाव-मरहति, is worthy of the yellow robe of the monk.

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11 असारे सारमतिनो, those that regard what is not essential or true as essential or true. मिच्छासंकप्पो गोचरो येसं ते, those that pursue vain desires or wrong desires.

13 दुच्छन्नं, insufficiently covered, ill protected. वुट्ठि, Sk. वृष्टि, rain, showers of rain. समतिविज्झति, Sk. समतिविध्यति, pierces, penetrates. अभावितं, not trained or disciplined.

14 सुच्छन्नं, well-covered, well protected.

15 पेच्च, Sk. प्रेत्य, *i. e.*, परलोके, in the next word. विहञ्ञति, Sk. विहन्यते, suffers. कम्मकिलिट्ठं, evil deed (किलिट्ठं कम्मं)

17 भिय्यो, Sk. भूयः, again or more. दुग्गति, evil path or hell.

19 सहितं भासमानो, reading or reciting holy text. न तक्करो होति, does not put (his knowledge from sacred texts) into practice. गोपो व गावं गणयं परेसं, like a cowherd who counts cows which are not his own. न भागवा सामञ्ञस्स होति does not get a share of सामञ्ञ, Sk. श्रामण्य, priesthood, the holy life of a monk.

20 रागं च दोसं च पहाय मोहं, refers to three vices or passions, *viz.*, attachment (राग), hatred (दोस Sk. द्वेष) and infatuation (मोह). सम्मप्पजानो, knowing the true knowledge. सुविमुत्तचित्तो, (आसवेहि) सु सुट्ठु विमुत्तं चित्तं यस्स, one whose mind is completely free (from passions), *i. e.*, one who possesses tranquility of mind. अनुपादियानो, having no उपादानs, clinging to nothing, caring for nothing. इध वा हुरं वा, either here in this world or in the next world (हुरं). हुरं is a word of uncertain origin: it usually occurs in the above phrase and in compound हुराहुरं, from existence to existence as in 334, सो पलवति हुराहुरं.

II

21 अप्पमाद literally means want of carelessness (पमाद) or inattention. Here it means want of attention to religi-

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ous life or principles. The word has been variously translated as 'vigilantia,' 'religion,' 'diligence,' 'reflection,' 'zeal', 'earnestness.' In our translation the last two terms are used. अमतपदं, the immortal place, *i. e.*, निब्बाण, as Com. explains it. न मीयन्ति, do not die. मी comes from Sk. मृ. मता dead, Sk. मृता:.

22 अप्पमादम्हि पण्डिता, well versed or advanced in religious zeal. अरिय means noble or elect. गोचरे गता, following the path or track of the noble, *i. e.*, following the path that leads to निब्बाण.

23 झायिनो, meditative, from झा Sk. ध्यै. The झान is here a contemplation in which the mind concentrates itself upon some simple object or idea. साततिका from सतत continuously spreading or acting, here it means considerate, ever contemplative. दळ्हपरक्कमा, those who are firm in their efforts. फुसन्ति Sk. स्पृशन्ति, touch, secure, attain, अनुत्तर, highest.

24 उट्ठानवतो etc., are adjectives qualifying अप्पमत्तस्स. उट्ठानवतो, one who rouses himself, who is active. सतिमतो Sk. स्मृतिमत:, one who has स्मृति meditation, therefore, meditative. निसम्मकारिनो, one who listens to instructions from teachers and then acts, therefore, considerate. धम्मजीविनो, one who lives according to laws.

25 दीपं कयिराथ मेधावी, let the wise man make for himself, find for himself, an island, *i. e.*, a place of safely. This island is nothing but निब्बाण. Childers, however, takes this island to be the state of an अर्हत्. यं ओघो नाभिकीरति, which island the stream does not wash away, scatter or overwhelm. अभिकीरति comes from अभि + कॄ to scatter away.

26 धनं सेट्ठं व रक्खति, keeps or protects like his precious possession.

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27 कामरतिसंथवं, acquaintance, *i. e.*, enjoyment or dalliance with love and lust. पप्पोति Sk. प्राप्नोति.

28 पञ्ञापासादमारुय्ह, having stood on the high terraces of a palace or tower of wisdom. असोको (सन्तो) सोकिनिं पजं अवेक्खति, himself sorrowless, the wise man (धीरो) gazes upon the sorrowing crowds (सोकिनिं पजं). पब्बतट्ठो भुम्मट्ठे व, just as a wise man, standing on the peak of a mountain, gazes upon ignorant persons (बाले) standing on the plain.

29 सुत्तेसु बहुजागरो, vigilant amongst people that are asleep. अबलस्सं व सीघस्सो, just as a quick moving (सीघ) horse (अस्स, Sk. अश्व) leaves behind a weak (अबल) horse.

30 मघवा देवानं सेट्ठतं गतो, मघवा, *i. e.*, इन्द्र, the lord of gods became the best (सेट्ठ, Sk. श्रेष्ठ) among gods.

31 पमादे भयदस्सि, the monk who sees danger to his holy life in पमाद, want of zeal. भयदस्सी, भयं पस्सतीति भय दस्सी संयोजनं अणुं थूलं, fetters of life, small or big. These संयोजनs are ten in number, *viz.*, सक्कायदिट्ठि, विचिकिच्छा, सीलब्बतपरामास कामच्छन्द, व्यापाद, रूपराग, अरूपराग, मान, उद्धच्च and अविज्जा. अणुं and थूलं probably refer respectively to the first five संयोजनs which are called पञ्च ओरंभागियानि, and the last five which are called पञ्च उद्धंभागियानि.

32 अभब्बो परिहानाय, unfit to lose, *i. e.*, cannot fall away from his perfect state. निब्बाणस्सेव संतिके, close upon or near निब्बाण.

III

The third वग्ग is called चित्तवग्ग as almost every stanza mentions चित्त. Mind is by nature fickle and difficult to control, yet by proper training it can be made stable and obedient.

33 फन्दनं, Sk. स्पन्दनं fickle, flying to objects of pleasure etc., Com. रूपादिसु आरम्मणेसु विप्फन्दमानं फन्दनं. चपलं, wavering

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unsteady. दुरक्खं, difficult to guard. दुन्निवारयं difficult to hold back or control. उजुं करोति, makes straight or sharp उसुकारो व तेजनं, as an arrow-maker or fletcher makes the arrow sharp. Com. यथा नाम उसुकारो अरञ्ञतो एकं दण्डकं आहरित्वा नित्तचं कत्वा काञ्जिय-तेलेन मक्खेत्वा अङ्गारपल्ले तापेत्वा रुक्खालके उप्पीलेत्वा निब्बङ्कं रुजुं बालविज्झन-योग्गं करोति......एवमेव मेधावी पण्डितो विञ्ञू पुरिसो फन्दनादिसभावं पेतं चित्तं धुतङ्गारञ्ञवासवसेन नित्तचं अपगतओळारिककिलेसं कत्वा सद्धासिनेहेन तेमेत्वा कायिकचेतसिकविरियेन तापेत्वा समथविपस्सनानाळके उप्पीलेत्वा उजुं अकुटिलं करोति. Compare असंशयं महाबाहो मनो दुर्निग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ भगवद्गीता, 6–35.

34 वारिजो, a fish. ओकमोकत उब्भतो, taken out from its watery home. ओक is उदक and ओकस् house. उब्भतो Sk. उद्भृत:. मारधेय्यं पहातवे, to escape the sphere of मार. पहातवे is an old form of Absolutive coming from Vedic Sanskrit. धेय्य means realm, a sphere. Compare कम्मधेय्य and मच्चुधेय्य.

35 यत्थकामनिपातिनो, rushing wherever it likes, capricious. Com. यत्थकत्थचिदेव निपातनसीलस्स। एतं हि लभितब्बट्ठानं वा अलभितब्ब-ट्ठानं वा युत्तट्ठानं वा अयुत्तट्ठानं वा न जानाति, यत्थ यत्थ इच्छति तत्थ तत्थेव निपततीति यत्थकामनिपातीति वुच्चति. दमथो, taming. Com. चतूहि अरिय-मग्गेहि दन्तभावो. The word दमथ comes from दम् to restrain. Compare समथ from शम्.

37 एकचरं, wandering alone. असरीरं, incorporeal. गुहासयं lying in the cave of the heart. Com. गुहा नाम चतुमहाभूतगुहा, इदं च हदयरूपं निस्साय वत्ततीति. मारबन्धना (Ablative singular) from the bonds of मार, the evil spirit.

38 अनवट्ठितं चित्तं यस्स सो अनवट्ठितचित्तो, one whose mind is unsteady, fickle. परिप्लवो पसादो यस्स सो परिप्लवपसादो, one whose पसाद, peace or tranquility is spoiled or disturbed. पञ्ञा न परिपूरति, wisdom does not become perfect.

39 अनवस्सुतचित्तस्स, one whose minds free from अवस्सवs, *i. e.*, आस्रवs, passions. अवस्सुतं means आस्रवै: दुष्टम्, overcome by आस्रव's, passions. अनन्वाहतचेतसो, one whose mind is not perplexed by attacks.

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40 कुम्भूपमं, like an earthen pot, *i. e.*, brittle. Com. कुलालभाजनसदिसं. नगरूपमं, like a fortified town. Com. नगरं नाम बहिद्धा थिरं होति गम्भीरपरिखं पाकारपरिक्खित्तं। बहिद्धा चोरा आगन्त्वा पविसितुं असक्कोन्ता पब्बतं आसज्ज पटिहता विय गच्छन्ति, एवमेव पण्डितो कुलपुत्तो अत्तनो विपस्सनाचित्तं थिरं नगरसदिसं कत्वा etc. पञ्ञायुधेन, by the weapon of his wisdom. अनिवेसनो सिया, अनालयो भवेय्य अनगारिको भवेय्य, should own no house, *i. e.*, should leave his house and become a houseless monk. अनिवेसन also means one who does not fix his heart on worldly pleasures.

41 वतयं, वत + अयं, where वत means 'alas!' अधिसेस्सति, future 3rd person singular from अधि + शी to lie down. छुद्धो, = Sk. क्षिप्तः deserted, and not क्षुब्धः. Compare छूढ in Prakrit. निरत्थं व कलिङ्गरं, like a worthless log of wood. Com. निरत्थं निरुपकारं कट्ठखण्डं विय.

42 मिच्छापणिहितं चित्तं पापियो नं ततो करे etc., the misdirected mind would do more harm (पापियो=Sk. पापीयस्) to him than what a hater would do to his hater (दिस=Sk. द्विष्) or an enemy would do to his enemy.

43 सेय्यसो (Sk. श्रेयस्) नं ततो करे etc., will do more good than what his parents can do.

IV

This वग्ग is called पुप्फवग्ग because almost every stanza makes reference to पुप्फ flower, or पदुम, lotus, in stanza 58.

44 This stanza contains some questions, answers to which are given in the following stanza. Such question and answers are quite common in Pali literature as can be illustrated from धनियसुत्त, वंगीससुत्त and आळविकसुत्त of सुत्तनिपात. विजेस्सति, will conquer. कुसलो पुप्फमिव पचेस्सति as a clever man will gather flower (without doing any harm to the tree). पचेस्सति is future 3rd person sing. from प्र + चि to gather. Forms विचेस्सति, विचिनिस्सति are also common in Pali in the sense of gathering.

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45 सेख comes from Sk. शिक्ष् to train, to teach, and means one who is to be taught as a disciple in all the three सिक्खाs till he becomes अर्हत्. Com. अधिसीलसिक्खा अधिचित्तसिक्खा अधिपञ्ञासिक्खा ति इमा तिस्सो सिक्खा सिक्खनतो सोतापत्तिमग्गट्ठं आदि कत्वा याव अरहत्तमग्गट्ठा सत्तविधो सेखो. The seven kinds of disciple are ; सोतापत्तिमग्गट्ठ, सोतापत्तिफलट्ठ, सकदागामिमग्गट्ठ, सकदागामिफलट्ठ, अनागामिमग्गट्ठ, अनागामिफलट्ठ and अरहत्तमग्गट्ठ. The simile of flower is explained by the Com. as follows :— यथा नाम कुसलो मालाकारो पुप्फारामं पविसित्वा तरुणमकुलानि च पाणकविद्धानि च मिलातानि च गण्ठिकजातानि च पुप्फानि वज्जेत्वा सोभनानि सुजातसुजातानेव पुप्फानि चिनाति, एवमेव इमेसु कथितं सुनिट्ठं बोधिपक्खिकधम्मपदं पि पञ्ञाय पचिस्सति विचिनिस्सति.

46 फेणूपमं, like फेण, Sk. फेन, foam. मरीचिधम्मं अभिसंबुधानो, knowing (that the body has) properties of a mirage (मरीचि), *i. e.*, body is as unsubstantial as a mirage. पपुप्फकानि, the flowery arrows of मार. Compare पुष्पबाण, कुसुमायुध as names of काम in Brahmanic literature. अदस्सनं मच्चुराजस्स गच्छे, one should go without being seen by, *i. e.*, not falling within the realm of (Com. अविसयं) the god of death.

47 सुत्तं गामं महोघो व, as a great flood (महोघ) carries off a sleeping village. Com. यथा सो महोघो इत्थिपुरिसगोमहिसकुक्कुटादिसु किंचि अनवसेसेत्वा सब्बन्तं गामं समुद्दं पावेत्वा मच्छकच्छपभक्खं करोति, एवमेव व्यासत्तमनसं नरं मरणमच्चु आदाय जीवितिन्द्रियमस्स छिन्दित्वा चतुसु अपायसमुद्देसु निमुज्जापेति.

48 अतित्तं येव कामेसु, even before he has satiated himself in pleasures. अतित्तं is Sk. अतृप्त. compare :—

पुष्पानीव विचिन्वन्तमन्यत्रगतमानसम् ।
अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥
सुप्तं व्याघ्रं महौघो वा मृत्युरादाय गच्छति ।
संचिन्वानकमेवैनं कामानामवितृप्तिकम् ॥ महाभारत–शान्ति.

49 अहेठयं, अविनासेन्तो, without doing injury, पलेति, Sk. परैति goes away. एवं गामे मुनी चरे, the idea is that the mendicant

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is to take what is given him by the faithful devotees, doing them no harm. Com. एवं सेखासेखभेदी अनगारियमुनि कुलपटिपाटिया गामे भिक्खं गण्हन्तो विचरतीति अत्थो। न हि तस्स गामे चरणपच्चया कुलानं सद्धाहानि वा भोगहानि वा. Compare:—

जहा दुमस्स पुप्फेसु भमरो आवियइ रसं।
न य पुप्फं किलामेइ सो य पीणेइ अप्पयं॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो।
विहंगमा व पुप्फेसु दाणभत्तेसणे रया। दशवैकालिक I. २–३.

50 विलोमानि, Com. फरुसानि, मम्मच्छेदकवचनानि, disagreeable words. कताकतं, omissions and commissions. Com. असुको उपासको असद्धो, अप्पसन्नो, नापिस्स गेहे कटच्छुभिक्खादीनि दीयन्ति, न सलाकभत्तादीनि, न चीवरादिपच्चयदानं एतस्स अत्थि, नापि उपज्झायवत्तं करोति, नाचरियवत्तं, न आगन्तुकवत्तं, न गमिकवत्तं, न चेतियङ्गणवत्तं, न उपोसथागारवत्तं...एवं परेसं कताकतं न ओलोकेतब्बं. अत्तनो व अवेक्खेय, he should take notice of his own acts alone.

51 अगन्धकं, without scent. अकुब्बतो, who does not put his wisdom into practice.

52 सकुब्बतो, one who puts his wisdom into practice.

53 मालागुणे, various kinds of wreaths.

54 न पुप्फगन्धो पटिवातमेति, the scent of flowers is not borne against wind. Com. पुप्फानं आभा पञ्चासयोजनानि गच्छति, गन्धो योजनसतं, सो पि अनुवातमेव, पटिवातं पन अड्ढङ्गुलं पि गन्तुं न सक्कोति. सतं च गन्धो पटिवातमेति, the odour or fame of good people travels even against wind.

55 वस्सिकी, a variety of jasmine flower. अनुत्तरो, uncommon, far superior.

56 अप्पमत्तो, Sk. अल्पमात्रः, limited, Com. परित्तपरिमाणो.

57 सम्मदञ्ञा विमुत्तानं, of those who are set free on account of their perfect knowledge, सम्मदञ्ञा, Sk. सम्यगाज्ञाय, *i. e.*, सम्यग्ज्ञानेन. मारो मग्गं न विन्दति, the Tempter does not know the track, cannot follow or pursue them.

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58 संकारधानस्मिं, on a place where they throw rubbish.

59 अतिरोचति पञ्ञाय, shines forth by his knowledge. सम्मासंबुद्धसावको, the disciple of the truly enlightened one, *i. e.*, Buddha.

V

This वग्ग is called बालवग्ग because almost every stanza of it refers to बाल, a fool or ignorant man.

60 रत्ति, Sk. रात्रि, night. सन्तस्स, Sk. श्रान्तस्य, to a fatigued person, Com. रत्तिनामेसा तियाममत्ता व जागरन्तस्स पन दीघा होति, दिगुण-तिगुणा विय हुत्वा खायति; सकलदिवसं हि मग्गं गन्त्वा किलन्तो पटिपथं आगच्छन्ते दिस्वा पुरतो गामो कीव दूरो ति पुच्छित्वा ' योजनं' ति वुत्ते थोकं गन्त्वा अपरं पि पुच्छति, पुच्छितपुच्छिता ' योजनं ' तेव वदन्ति; दीघं वतिदं योजनं, द्वे तीणि योजनानि विय मञ्ञेति. सद्धम्मं अविजानतं, (to fools) who are ignorant of true law.

61 सेय्यं सदिसमत्तनो, one's superior (सेय्य Sk. श्रेयस्) or equal (सदिस). Com. सेय्यं लभमानो सीलादीहि वड्ढति, सदिसं लभमानो न परिहायति, हीनेन पन सद्धिं एकतो वसन्तो व संभोगं परिभोगं करोन्तो सीलादीहि परिहायति. एकचरिया, wandering alone in a solitary place. दळ्हं, firmly. Compare एको चरे खग्गविसाणकप्पो – सुत्तनिपात 46.

62 मत्थि, *i. e.*, मे + अत्थि. विहञ्ञति, tormented, pained. Com. बालो पुत्ततण्हाय चेव धनतण्हाय च हञ्ञति विहञ्ञति दुक्खीयति, पुत्ता मे नस्सिन्तीति विहञ्ञति पुत्ते पोसेस्सामीति कसिवाणिज्जादीनि करोन्तो धनं उप्पादेस्सामीति रत्तिं दिवा नानप्पकारतो वायमन्तो विहञ्ञतीति अत्थो.

63 मञ्ञती बाल्यं, is conscious of his ignorance.

64 यावजीवं, for the whole life, as long as life lasts. पयिरुपासति, Sk. परि + उपास्ते, waits upon. दब्बी सूपरसं यथा, just as a spoon (दब्बी, Sk. दर्वी) does not know the taste of soup.

66 दुम्मेधा, Sk. दुर्मेधसः, of wicked understanding. अमित्तेनेव अत्तना, himself his enemy. कटुकप्फलं, bitter fruit.

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67 यं कत्वा अनुतप्पति, by doing which (act) one repents. अस्सुमुखो Sk. अश्रुमुखः, with tears flowing over his face. रोदं, Sk. रुदन्, weeping.

68 पतीतो, Sk. प्रतीतः, pleased. सुमनो, Sk. सुमनाः with good heart, cheerful.

69 मधु वा मञ्ञती बालो, a fool thinks (that his wicked act, पापं) is sweet.

70 मासे मासे etc. The idea here is that extreme asceticism such as eating a very small quantity of food such as would stand on the edge of कुश grass are not worth even $\frac{1}{16}$th of Arhathood. संखतधम्मानं, of those who have known or weighed the true law, *i. e.*, from सोतापन्न to अरहन्त. Com. ञातधम्मा तुलितधम्मा, तेसु हेट्ठिमकोटिया सोतापन्नो संखतधम्मो, उपरिमकोटिया खीणासवो, इमेसं संखतधम्मानं.

71 सज्जुखीरं, newly drawn milk, fresh milk, Sk. सद्यःक्षीर. न मुच्चति न परिणमति, does not turn sour. डहन्तं, burning. भस्मच्छन्नो व पावको, like smoldering fire covered with ashes. Com. छारिकया परिच्छन्नो वीतच्चिकङ्गारो.

72 ञत्तं, Sk. ज्ञत्वम्, knowledge. यावदेव, little, just little. सुक्कंसं, Sk. शुक्ल + अंश, the bright lot, happiness. मुद्धं, Sk. मूर्धानम्, head. विपातयं, Sk. विपातयत्, cutting off.

73, 74. इति बालस्स संकप्पो, a foolish monk thinks that he should be regarded as most pious when he is not so (असतं भावनमिच्छेय्य, Com. अविज्जमानं संभावनं इच्छेय्य, अस्सध्दो समानो सद्धो ति मं जनो जानातू ति इच्छति). पुरेक्खारं Sk. पुरस्कार, precedence, seniority or honour. आवासेसु च इस्सरियं, power in the dwelling places of monks. कतमञ्ञन्तु, Sk. कृतं मन्यन्ताम्, both house-holders and monks should regard that everything is done by me, or should abide by what I do. किस्मिचि, Sk. कस्मिंश्चित्, though correct concordance requires केषुचित्, in every thing to be done or not to be done (किच्चाकिच्चेसु).

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75 लाभूपनिसा, लाभस्स उपनिसा step or ladder (उपनिश्रेणी in Sk.) to gain is one (अञ्ञा) and the step to निब्बाण is another. The idea is that worldly prosperity and निब्बाण cannot be achived by following the same path. सक्कारं नाभिनन्देय्य, should not care for honour as mentioned in 73 and 74 above, विवेकमनुब्रूहये, should strive after विवेक, detachment or separation from worldly ties.

VI

This वग्ग is called पण्डितवग्ग as a wise man is praised almost in every stanza.

76 निधीनं व पवत्तारं, like one who tells (the location of) treasure trove or hidden treasures. Com. तत्थ तत्थ निदहित्वा ठपितानं हिरञ्ञसुवण्णादिपूरानं निधिकुम्भीनं किच्छजीविते दुग्गतमनुस्से अनुकम्पं कत्वा 'एहि, सुखेन जीवनूपायं दस्सेस्सामी'ति निधिट्ठानं नेत्वा हत्थं पसारेत्वा ' इदं गहेत्वा सुखेन जीवा'ति आचिक्खितारं विय. वज्जदस्सिनं, who sees the faults of others. निग्गय्हवादिं, who gives advice after having reproved one for his faults.

77 ओवदेय्य, let him give advice. अनुसासेय्य, let him instruct. असब्भा, Ablative sing. of असब्भ, improper, indecent.

79 धम्मपीति, धम्मस्स पीति *i. e.*, पानं यस्स, he who drinks in the law, he who loves the law. Com. धम्मपायको धम्मं पिवन्तो. विप्पसन्न, serene, calm. अरियप्पवेदिते धम्मे, in the law preached by the noble teacher such as Buddha.

80 नेत्तिका, those who know how to lead water from one place to another. Com. पठविया थलट्ठानं खणित्वा आवाटट्ठानं पूरेत्वा मातिकं वा कत्वा रुक्खदोणिं वा उपेत्वा अत्तनो इच्छिच्छितट्ठानं उदकं नेन्तीति नेत्तिका. तजनं, reed, wood. Compare stanza 33. तच्छका, carpenters.

81 एकघनो, massive, solid. Com. असुसिरो, not hollow. न समीरति, does not move. न समिञ्जन्ति, do not falter, stand unmoved.

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82 रहदो, Sk. ह्रदः, a pool of water. विप्पसन्नो, very clear, अनाविलो, not turbid or muddy.

83 चजन्ति, abandon (pleasures). न लपयन्ति, do not prattle. कामकामा, desirous of pleasures. फुट्ठा, touched by. उच्चावचं, literally, high or low, *i. e.*, elated or depression.

84 न पुत्तमिच्छे, does not desire sons. समिद्धि, prosperity.

85 अप्पका, few. पारगामिनो, those that reach the other shore. इतरा पजा, ordinary people. The idea is that only few men have the patience to go to the end of the objective, while ordinary men, men of common rut, simply stand on the bank. Com. या पनायं अवसेसा पजा सा सक्कायतीरमेवानुधावति.

86 सम्मदक्खाते धम्मे, in the law that is well-preached; when the law is well preached and understood. धम्मानुवत्तिनो, those that follow the law. Com. सम्मा अक्खाते सुकथिते देसनाधम्मे तं धम्मं सुत्वा तदनुच्छविकं पटिपदं पूरेत्वा मग्गफलसच्छिकरणेन धम्मानुवत्तिनो. पारं, the other shore of the saṃsāra, *i. e.*, निब्बाण. मच्चुधेय्यं, the dominion of death. Compare मारधेय्यं in 34. The idea is that those men only who have understood the law and have put it into practice will end their saṃsāra and attain निब्बाण.

87 कण्हं धम्मं dark act. *i. e.*, bad act सुक्कं धम्मं, white or pure act. कण्ह and सुक्क thus represent good and bad acts. Com. कामदुच्चरितादिभेदं अकुसलधम्मं जहित्वा सुक्कं भावेथ, अभिनिक्खमनतो पट्ठाय याव अरहत्तमग्गा कायसुचरितादिभेदं सुक्कं धम्मं भावेय्य. ओका अनोकं आगम्म, having come to the homeless state of a monk from that of a house-holder. Com. ओकं वुच्चति आलयो, अनोकं वुच्चति अनालयो, आलयतो निक्खमित्वा अनालयसंखातं निब्बाणं पटिच्च आरब्भ तं पत्थयमानो भवेय्याति अत्थो. विवेके यत्थ दूरमं in a solitary place (विवेक) where there is no chance of enjoyments. दूरमं, दुःखेन रमितुं योग्यम्.

88. तत्राभिरतिमिच्छेय्य, there he should seek delight (अभिरति). परियोदपेय्य अत्तानं चित्तक्लेसेहि, he should purge his mind

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from (five) नीवरणs. Com. पञ्चहि नीवरणेहि अत्तानं परियोदपेय्य परिसोधेय्याति अत्थो.

89 संबोधिअङ्गेसु, in elements of knowledge, *viz.*, seven संबोज्झङ्गs which are : सति, self-possession; धम्मविचय, investigation of doctrine; विरिय energy; पीति, joy पस्सद्धि tranquility; समाधि, concentration; and उपेक्खा equanimity. सम्मा चित्तं सुभावितं, mind well-grounded. आदानपटिनिसग्गे रता, devoted to give up desires and graspings. अनुपादाय without any attachment or keenness. खीणासवा, who are free from lust (आसवs). जुतीमन्तो, full of divine lustre. परिनिब्बुता, those that are free from the bonds of the world and have attained निब्बाण.

VII

This वग्ग is called अरहन्तवग्ग as the characteristics of अरहन्त are dwelt upon in almost every stanza.

90 गतद्धिनो, गतो अद्धा यस्स सो गतद्धी, तस्स, of one who has finished his journey of saṃsāra. सब्बधि, Sk. सर्वत्र, everywhere. सब्बगन्थप्पहीनस्स, one all whose bonds of life are thrown off. These गन्थs or कायगन्थs are four, *viz.*, अभिज्झा, व्यापाद, सीलब्बतपरामास and इदंसच्चाभिनिवेस ; परिळाहो Sk. परिदाहः, suffering or burning sensation. Com. दुविधो परिळाहो कायिको चेतसिको च.

91 सतीमन्तो, Sk. स्मृतिमन्तः, the mindful, *i. e.*, wise men possessing the first बोज्झङ्ग. उय्युञ्जन्ति, become active, press on. निकेते, in the house. पल्लल, Sk. पल्वल, lake. ओकमोकं, all houses, all house-hold ties. Com. यथा गोचरसंपन्ने पल्लले सकुणा अत्तनो गोचरं गहेत्वा गमनकाले 'मम उदकं, मम पदुमं, मम उप्पलं, मम कण्णिका,' ति तस्मिं ठाने किस्मिंचि आलयं अकत्वा अनपेक्खा व तं पदेसं पहाय उप्पतित्वा आकासे कीलमाना गच्छन्ति, एवमेवं खीणासवा यत्थकत्थचि विहरन्ता पि कुलादिसु अलग्गा व विहरित्वा गमनसमये तं पि ठानं पहाय गच्छन्ता मम विहारो, मम परिवेणं, मम उपट्ठापका ति अनालया अनपेक्खा गच्छन्ति.

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92 संनिचयो, store, possession, treasure, :which according to Com. is of two kinds, acts of previous births and articles of use. Com. द्वे संनिचया कम्मसंनिचयो च पच्चयसंनिचयो च, तेसु कुसलाकुसलकम्मं कम्मसंनिचयो नाम, चत्तारो पच्चया पच्चयसंनिचयो नाम. परिञ्ञातभोजना, who live on food which is known to be pure, acceptable, and taken without attachment. Com. तीहि परिञ्ञाहि परिञ्ञातभोजना; यागुआदीनं हि यागुभावादिजाननं ञातपरिञ्ञा, आहारे पटिकूलसञ्ञावसेन पन भोजनस्स परिजाननं तीरणपरिञ्ञा, कबलिंकाराहारे छन्दरागअपकड्ढनञाणं पहाणपरिञ्ञा. सुञ्ञतो and अनिमित्तो are two types of विमोक्ख. Liberation or निब्बाण in which राग, दोस and मोह are absent is called सुञ्ञतो विमोक्खो. Com. रागदोसमोहानं अभावेन सुञ्ञतो तेहि च विमुत्तं ति सुञ्ञतो विमोक्खो. अनिमित्तो, without sign or trace of राग etc. Note यस्स singular in the second line even though the first line and the third line refer to the person in the plural. गोचरो realised. आकासेव etc., यथा नाम आकासेन गतानं सकुणानं पदनिक्खेपस्स अदस्सनेन गति दुरन्नया न सक्का जानितुं, एवमेव येसं दुविधो संनिचयो नत्थि, इमाहि च तीहि परिञ्ञाहि परिञ्ञातभोजना, येसं च अयं वुत्तप्पकारो विमोक्खो गोचरो, तेसं तयो भवा......गमनस्स अपञ्ञायनतो गति दुरन्नया, न सक्का पञ्ञापेतुं.

93 आसवा, appetites or desires. These are four, कामासव, sensuality, भवासव, lust of life, दिट्ठासव, speculation and अविज्जासव, ignorance. अनिस्सितो, indifferent. Com. यथा आकासे गच्छन्तानं सकुणानं इमस्मिं ठाने पादेहि अक्कमित्वा गता, इदं ठानं उरेन पहरित्वा गता, इदं सीसेन, इदं पक्खेहीति न सक्का ञातुं, एवमेवं एवरूपस्स भिक्खुस्स निरयपदेन वा गतो तिरच्छानयोनिपदेन वा ति आदिना नयेन पदं पञ्ञापेतुं नाम न सक्का.

94 समथं गतानि, are subdued, दन्तभावं गतानि. समथ is a word in Buddhistic writings for शम in Brahmanic Sanskrit. तादिनो Sk. तादृशस्य, of such a person. पिहयन्ति Sk. स्पृहयन्ति, love, are enamoured.

95 नो विरुज्झति is not offended. इन्दखीलूपमो, like a pillar. तादि for Sk. तादृशः. अपेतकद्दमो, free from mud, *i, e.*, limpid.

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Mark the three similes in the stanza in their natural sense, as illustrating the imperturbable state of an अर्हत्. The earth is noted for patience; the pillar for its firmness; and the lake for its serenity and purity. Com. यथा नाम पठवियं सुचीनि गन्धमालादीनि पि निक्खपन्ति, असुचीनि मुत्तकरीसादीनि पि निक्खिपन्ति; तथा नगरद्वारे निखातं इन्दखीलं दारकादयो ओमुत्तेन्ति पि ऊहदयन्ति पि, अपरे पन गन्धमालादीहि सक्करोन्ति; तत्थ पठविया वा इन्दखीलस्य वा नेव अनुरोधो उप्पज्जति न विरोधो, एवमेवं स्वायं खीणासवो भिक्खु अट्ठहि लोकधम्मेहि अकम्पियभावेन......यथा च अपेतकद्दमो रहदो पि पसन्नोदको होति, एवं अपगतकिलेसताय रागकद्दमादीहि अकद्दमो विप्पसन्नो व होति.

96 सन्तं peaceful. सम्मदञ्ञा विमुत्तस्स, who attained निब्बाण by true knowledge. सम्मदञ्ञा, Sk. सम्यगाज्ञाय *i. e.*, सम्यग्ज्ञानेन.

97 अस्सद्धो not credulous. अकतञ्ञू ungrateful. संधिच्छेदो. one who has cut off. हतावकासो one whose germ of existence is killed. वन्तास, one whose आशा, expectation for life here or in the next world is वन्त, vomitted, destroyed.

98 निन्न, Sk. निम्न, low or deep, *i. e.* deep sea. तं भूमिं रामणेय्यकं accusative wrongly used for Nom. Com. सो भूमिप्पदेसो रमणीयो एव.

99 वीतरागा, free from passion or lust. कामगवेसिनो, those who seek pleasures.

VIII

This वग्ग is called सहस्सवग्ग as the words सहस्स and सत occur in many stanzas.

100 अनत्थपदसंहिता, consisting of empty words. अत्थपदं, one pregnant word. Com. अयं कायो, अयं कायगता सति, तिस्सो विज्जा अनुप्पत्तो, कतं बुद्धस्स सासनं ति एवरूपं पि एकं अत्थपदं सुत्वा रागादिवूपसमेन वूपसम्मति.

101 एकं गाथापदं, a single stanza like stanza 21 of the धम्मपद as the Com. says.

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103 जेय्यमत्तानं, self which is fit to be conquered. संगामजुत्तमो is संग्रामजिदुत्तमः, best amongst those who have won the battle. Com. यो एको संगामयोधो सहस्सेन गुणितं सहस्सं मानुसे एकस्मिं संगामे जिनेय्य, दस मनुस्ससतसहस्सं जिनित्वा जयं आहरेय्य, अयं पि संगामजितानं उत्तमो नाम न होति.

104 हवे Sk. ह वै. जितं stands for जितो. या चायं इतरा पजा, rather than ordinary men. पोसस्स, of the man. संयतचारिनो, self-controlled.

105 नेव देवो न गन्धब्बो etc., gods and demi-gods, which Buddhists borrowed from Brahmanic mythology. जितं अपजितं कयिरा, will make the conquest (जितं) as unconquered.

106 भावितत्तानं, one whose soul is grounded in true knowledge. यंचे वस्ससतं हुतं, better than a sacrifice of one hundred years.

108 यिट्ठं, pp. from यज् to offer in a sacrifice. पुञ्ञपेक्खो, पुञ्ञं अपेक्खते इति पुञ्ञपेक्खो, expecting merit. चतुभागमेति, is equal to one-fourth of the homage paid to those who lead a straightforward life (उज्जुगतेसु), which homage is far more valuable. Com. उज्जुगतेसु ति हेट्ठिमकोटिया सोतापन्नेसु उपरिमकोटिया खीणासवेसु.

109 वद्धापचायिनो, worshipping the older or senior. Compare मनु ii, 121.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥

110 असमाहितो, unrestrained. झायिनो from Sk. ध्यै to meditate.

112 कुसीतो, Sk. कुसीदः, lazy, slothful.

113 अपस्सं उदयव्ययं, Com. पञ्चन्नं खन्धानं पञ्चवीसतिया लक्खणेहि उदयं च व्ययं च अपस्सतो. not seeing or understanding the rise and fall of खन्धs.

114 अमतं पदं, immortal place, *i. e.*, निब्बाण.

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IX

This वग्ग is called पापवग्ग because there is reference to पाप (and पुञ्ञ) in almost every stanza.

116 अभित्थरेथ from अभि + त्वर, to hasten. Com. तुरिततुरितं सीघसीघं करेय्याति अत्थो. दन्धं, slowly; the elymology of the word is doubtful, but may be Sk. तन्द्र, तन्द्रा.

121 माप्पमञ्ञेथ, न अवजानेय्य from मा + प्रमन्येत, should not think lightly. आचिनं, collecting, gathering, from आ + चि.

123 अप्पसत्थो, Sk. अल्प + सार्थ, with a small company of caravans. महद्धनो, Sk. महाधनः, with plenty of wealth.

124 वणो, wound. नास्स, न + अस्स, Sk. न स्यात्. नाब्बणं विसमन्वेति, poison does not affect him who has no wound (on his hand).

125 अप्पदुट्ठ, Sk. अप्रदुष्ट, one who is not wicked. अनङ्गण, who is free from अङ्गण, sin. सुखुमो, fine.

127 Com. स चे हि कोचि इमिना उपायेन पापकम्मतो मुच्चिस्सामीति अन्तलिक्खे वा निसीदेय्य, चतुरासीतियोजनसहस्सगंभीरे महासमुद्दे वा पविसेय्य पब्बतन्तरे वा निसीदेय्य, नेव पापकम्मतो मुच्चेय्य। पठविभागेसु ओकासो नत्थि यत्थ ठितो पापकम्मतो मुच्चितुं सक्कुणेय्याति अत्थो.

X

This वग्ग is called दण्डवग्ग because every stanza refers to दण्ड, doing injury to creatures.

129 तसन्ति from त्रस् to fear. अत्तानं उपमं कत्वा, judging by oneself. The idea is common to Sanskrit literature. Compare हितोपदेश, i, ii—

प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा।
आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः॥

Also भगवद्गीता–' आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ' etc.

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131 अत्तनो सुखमेसानो, seeking pleasure for oneself. Compare मनु V. 45.

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न क्वचित्सुखमेधते ॥

Also महाभारत—

अहिंसकानि भूतानि दण्डेन विनिहन्ति यः ।
आत्मनः सुखमिच्छन् स प्रेत्य नैव सुखी भवेत् ॥

Max Müller thinks that both these stanzas are Sanskrit modifications of the Pali original.

133 वुत्ता पटिवदेय्यु तं, they will repeat the same harsh words to you. Com. तया परे 'दुस्सीला' ति तं पि तथेव पटिवदेय्यु- सारम्भकथा, angry talk. पटिदण्डा similar punishment, similar calamities.

134 नेरेसि, न + ईरेसि, if you do not move, *i. e.*, if you can keep yourself steady or firm. Com. सचे अत्तानं निच्चलं कातुं सक्खिस्ससि.

135 पाचेति, from Sk. प्र + अज् to drive. आयुं पाचेन्ति, cut off life. Com. जीवितिन्द्रियं छिन्दन्ति खेपेन्ति. गोपालको विय हि जरा च मच्चु च; गोणो विय जीवितिन्द्रियं; गोचरभूमि विय मरणं। तत्थ जाति ताव सत्तानं जीवितिन्द्रियं जरासन्तिकं पेसेति, जरा व्याधिनो सन्तिकं, व्याधि मरणस्स सन्तिकं.

137 अप्पदुट्ठेसु निरपराधेसु, towards the innocent. दसन्नमञ्ञतरं ठानं, one of the ten states mentioned in 138, 139 and 140.

138 वेदनं फरुसं, hard sufferings such as strong headache etc. जानिं, loss of wealth. Com. किच्छाधिगतस्स धनस्स जानिं हानिं. चित्तक्खेपं, madness.

139 अब्भक्खानं व दारुणं, heavy accusation. Com. अदिट्ठ- असुतअचिन्तितपुब्बं इदं संधिच्छेदकम्मं इदं वा राजापराधितकम्मं तया कतं ति एवरूपं दारुणं अब्भक्खानं.

140 कायस्स भेदा, ofter the death of the body. This expression is often followed in prose by परं मरणा.

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141 नग्गचरिया, wandering naked, nakedness. नानासका = न + अनासका, where अनासका means observing fasts. थण्डिलसायिका, lying on the earth, not using any bedding. रजो च जल्लं, rubbing of dust and dirt. Com. कद्दमलिम्पनाकारेन सरीरे संनिचितरजो. उक्कुटिकप्पधानं; ascetic practice (पधानं) of squatting. Com. उक्कुटिकभावेन आरद्धविरियं. Com. इदं वुत्तं होति–योहि मच्चो 'एवं अहं लोकनिस्सरणसंखातं सुद्धिं पापुणिस्सामीति इमेसु नग्गचरियादिसु यं किंचि समादाय वत्तेय्य, सो केवलं मिच्छादुस्सनं चेव वड्ढेय्य, किलमथस्स च भागी अस्स। न हि एतानि सुसमादिन्नानि पि अट्ठवत्थुकाय कंखाय अवितिण्णभावेन सवितिण्णकंखं मच्चं सोधेन्तीति. Note that Com. reads रजोवजल्लं in place of रजो च जल्लं of and अवितिण्णकंखं in place of अवितिण्णकक्खं of our text which latter is a misprint.

142 अलंकतो चे पि, even though he decorates his body but moves with a spirit of equanimity (समं चरेय्य). सब्बेसु भूतेसु निधाय दण्डं, not doing injury to any creature, putting aside (निधाय) injury to all creatures.

143 हिरीनिसेधो, he who prevents any untoward act on his part by modesty (हिरी). Com. अत्तनो उप्पन्नं अकुसलवितक्कं हिरिया निसेधेतीति हिरीनिसेधो. अप्पबोधति, is conscious and avoids. Com. यो अप्पमत्तो समणधम्मं करोन्तो अत्तनो उप्पन्नं निन्दं अपहरन्तो बुज्झति इति अप्पबुज्झति. अस्सो भद्रो कसामिव, Com. यथा भद्रो अस्सो अत्तनि पतमानं कसं अपहरति अत्तनि पतितुं न देति.

144 कसानिविट्ठो, hit by a whip. पटिस्सता, full of recollection. अनप्पकं दुक्खं, the endless misery of saṃsāra.

145 This staza is identical with 80.

XI

This वग्ग is called जरावग्ग because of the topic of old-age.

146 निच्चं पज्जलिते सति, when everything is ever burning. Fire is for the Buddhist the synonym of suffering; all is regarded as a flux—the world dissolving with fervent

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heat. There is no permanence in the world. पदीप, the light of knowledge or निब्बाण.

147 चित्तकतं, painted. Com. वत्थाभरणमालालत्तकादीहि विचित्तं. बिम्बं, image or body. अरुकायं body full of wounds or openings. Com. नववणं वणमुखानं वसेन अरुभूतं कायं. बहुसंकप्पं, fancied in various ways. Com. महाजनेन बहुधा संकप्पितं.

148 रोगनिड्डं, the nest of diseases. पूतिसंदेहो, dirty body. मरणन्तं हि जीवितं, the life lasts only till death.

149 अपत्थानि, Sk., अपार्थानि, useless, worthless. कापोतकानि pigeon-coloured. Com. कपोतवण्णानि. Compare दिव्यावदान:—

यानीमान्यपविद्धानि विक्षिप्तानि दिशो दिशः ।
कपोतवर्णान्यस्थीनि तानि दृष्ट्वेह का रतिः ॥

150 मंसलोहितलेपनं, plastered with flesh and blood, ओहितो has stayed, has resided.

151 सतं च धम्मो न जरं उपेति, the law of the wise never ages. सन्तो हवे सब्भि पवेदयन्ति, सन्तो बुद्धादयो सब्भि पण्डितेहि सद्धिं कथेन्तीति अत्थो.

152 अप्पस्सुतायं = अप्पस्सुतो + अयं, of little wisdom. जीरति, grows old.

153 This and the following stanza are famous in Buddhist literature as they are the words of Buddha which he uttered immediately after his enlightenment. Sir Edwin Arnold renders them as follows:—

"Many a house of life
Hath held me–seeking even him who wrought
These prisons of the senses, sorrow fraught:
Sore was my ceaseless strife,
But now,
Thou Builder of this tabernacle—Thou!
I know Thee! never shalt Thou build again,
These walls of pain.
Nor raise the roof-tree of deceits; nor lay
Fresh rafters on the clay;

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Broken Thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I them–deliverance to obtain."

अनिब्बिसं, not knowing, ignorant as I was. Com. ञाणं अलभन्तो. संधाविस्सं, is the regular form of the Future, but is used for the past, and means 'I ran, I wandered'.

155 गहकूटं विसंखतं, the ridge-pole of the house, here अविज्जा. विसंखारगतं चित्तं, mind fixed on विसंखार *i. e.*, निब्बाण. अज्झगा, Sk. अध्यगात्, reached.

156 चापा तिखीणा व, like bows extremely worn out (तिखीणा=अतिखीणा). पुराणानि अनुत्थुनं, regretting for the past exploits. Com. अनुत्थुनं अनुसोचन्ता.

XII

This वग्ग is called अत्तवग्ग because of the topic of self.

157 जञ्ञा, Sk., जानीयात्. तिण्णमञ्ञतरं यामं, one of the three watches of night. पटिजग्गेय, should keep awake, should spend in meditation.

158 पतिरूपे, in what is proper, *i. e.*, कल्याण. Com. अनुच्छविके गुणे पतिट्ठपेय्य.

159 वत, Sk. बत, indeed.

160 For the idea compare भगवद्गीता, vi. 5.—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

161 अभिमन्थति, crushes. वह्ममयं=व+अह्ममयं, *i. e.*, Sk., अश्ममयं, made of stone.

162 अच्चन्तदुस्सील्यं, extreme wickedness. मालुवा सालमिवोततं just as मालुवा creeper covers the sāla tree. Com. यथा नाम मालुवा सालं ओतरन्ती देवे वस्सन्ते पत्तेहि उदकं पटिच्छित्वा संभञ्जनवसेन सब्बत्थकमेव परियोनन्धति. दिसो, an enemy.

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164 पटिक्कोसति, abuses. फलानि कट्ठकस्सेव. like the fruit or blossoming of a bamboo. Com. वेळुसंखातस्स कट्ठकस्स. अत्तवञ्ञाय. Sk. आत्मघाताय, for one's own ruin. The Com. adds from चुल्लवग्ग vii. 2, 5:—

फलं वे कदलिं हन्ति फलं वेळुं फलं नळं ।
सक्कारो कापुरिसं हन्ति गब्भो अस्सतरिं यथा ॥

165 पच्चत्तं and not पच्चन्तं as printed in the text. पच्चत्तं, individual, belong to each individual, Sk. प्रत्यात्मन्.

166 अत्तदत्थं, Sk., आत्मार्थं, for one's own gain. सदत्थपसुतो, busy in looking to one's interest. Com. सके अत्थे उय्युत्तपयुत्तो भवेय्य.

XIII

167 मिच्छादिट्ठि, false doctrine, *i. e.*, heresy.

170 बुब्बुलकं, a bubble. मरीचिका, mirage. The world is like a bubble or like a mirage to a Buddhist.

171. चित्तं राजरथूपमं, like a royal chariot decorated with gems. Com. सत्तरतनादिविचित्तं राजरथं विय.

172 सोमं सो + इमं.

173 पिथीयति, Sk., पिधीयते, is covered.

174 तनुकेत्थ = तनुको + एत्थ. तनुको, few.

175 आदिच्चपथे, in the path of the sun *i. e.*, the sky. इद्धिया, Sk. ऋद्धिकाः, those that have attained ऋद्धिs.

176 अकारियं, which he may not do.

178 पथब्या एकरज्जेन, by sovereignty of the whole world. Com. चक्कवत्तिरज्जेन. सब्बलोकाधिपच्चेन, the sovereignty of all worlds which is the height of all worldly ambitions. सोतापत्तिफलं, the first step to निब्बाण. See for these stages to निब्बाण under stanza 45.

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XIV

179 यस्स जितं नावजीयति, one whose conquests are never undone. Com. यस्स सम्मासंबुद्धस्स तेन तेन मग्गेन जितं रागादिकिलेस-जातं असमुदाचरणतो नावजीयति दुज्जितं नाम न होति. नोयाति = न + उय्याति, does not pursue. Com. न अनुबंधति. अनन्तगोचरं, अनन्तो गोचरो यस्स, omniscient. अपदं, one who has no mark or track, or, one who baffles all description. Com. यस्स हि रागपदादिसु एकपदं पि अत्थि, तं तुम्हे केन पदेन नेस्सथ; बुद्धस्स पन एकपदं पि नात्थि, तं अपदं बुद्धं तुम्हे केन पदेन नेस्सथ.

180 जालिनी, spreading like a network. Com. जालं अस्सा अत्थीति पि, जालकारिका ति पि, जालूपमा ति जालिनी. विसत्तिका Sk., विषक्तिका, capturing, or विषात्मिका, poisonous. Com. रूपादिसु आरम्मणेसु विसत्तताय विसत्तिका, विसत्तमनताय विसत्तिका, विसाहारताय, विसपुप्फताय, विसफलताय, विसपरिभोगताय पि विसत्तिका. नेतवे, old form of infinitive from नी to lead.

181 झानपसुता, devoted to meditation. नेक्खम्म, peace or tranquil life. उपसम, calmness. पिहयन्ति, Sk., स्पृहयन्ति.

182 मनुस्सपटिलाभो, human life, opportunities obtainable in human life.

183 This stanza is one of the most solemn stanzas to the Buddhist. In positive terms the ideal of Buddhism is preached here. सब्बपापस्स अकरणं, non-committance of all sins. उपसंपदा, acquisition. सचित्तपरियोदपनं, purification of one's mind. Com. पञ्चहि नीवरणेहि अत्तनो चित्तस्स वोदापनं.

184 परूपघाती, killing others, परं उपघातेतीति परूपघाती. विहेठ-यन्ती Sk. वि + हीड्, or वि + हेठ्, to hate.

185 अनूपवादो, not blaming. अनुपघातो, non-injury. पातिमोक्खे च संवरो, restraint under the law as preached in the पातिमोक्ख. पातिमोक्ख is the title of the oldest collection of the moral laws of the Buddhists. मत्तञ्ञुता च भत्तस्मिं, regulated quantity of food, literally, knowing the मात्रा or right quantity of food, *i. e.*, moderation in food. पन्तं Sk. प्रान्त, solitary or worthless. अधिचित्ते च आयोगो, application to best thoughts. Com. अट्ठसमापत्तिसंखाते अधिकचित्ते पयोगकरणं.

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186 कहापणवस्सेन, by a shower of gold coins. तित्ती, Sk. तृप्तिः, satisfaction. अप्पस्सादा, Sk., अल्प + आस्वाद, of little pleasure. Com. सुपिनसदिसताय परित्तसुखा.

187 Compare :—

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥ —महाभारत.

190 बुद्ध, धम्म and संघ are the three gems, रतनत्तय, of Buddhism. चत्तारि अरियसच्चानि, four noble truths mentioned in the following stanza.

191 The four noble truths are (1) दुक्खं, there is pain in this world; (2) दुक्खसमुप्पादो, the source of this pain is तण्हा, desire; (3) दुक्खनिरोधो, that this desire can be annihilated; and (4) दुक्खनिरोधगामिनी पटिपदा, the path leading to this annihilation of desire, which is called अरियो अट्ठङ्गिको मग्गो, the noble eightfold path, *viz.*; (1) सम्मादिट्ठी, right view; (2) सम्मासंकप्पो, right aim; (3) सम्मावाचा, right speech; (4) सम्माकम्मन्तो, right act; (5) सम्माआजीवो, right living; (6) सम्मावायामो, right exertion; (7) सम्मासति, right recollection; and (8) सम्मासमाधि, right meditation. This मग्ग is also called मज्झिमा पटिपदा, middle path, so called because it avoids the two extremes of sensuous life and self-mortification.

193 पुरिसाजञ्ञो, noble human life.

194 संघस्स सामग्गी, unity among members. समग्गानं, of these who are united.

195 तिण्णसोकपरिद्दवो, gone beyond the grief and pain.

196 इमेत्तमपि, इमं + एत्तं, this and this much.

XV

197 सुसुखं, very happily.

200 For the first half of the stanza compare—

सुसुखं बत जीवामि यस्य मे नास्ति किंचन ।
मिथिलायां प्रदीप्तायां न मे दह्यति किंचन ॥—महाभारत.

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These words are put there in the mouth of king जनक. देवा आभस्सरा, Sk., आभास्वराः, the bright gods. Stanzas 197-200 depict the happy life of calm and peace, either solitary or in the company of Buddha's true followers.

201 जयं, pres. participle of जि to conquer. The Sk. version of this stanza as found in अवदानशतक is as follows:—

जयो वैरं प्रसवति दुःखं शेते पराजितः ।
उपशान्तः सुखं शेते हित्वा जयपराजयम् ॥

202 नत्थि दोससमो कली. There is no flaw like hatred. Max Müller takes कली in the sense of an unlucky die, which makes a player to lose his game. खन्धादिसा, Com., खन्दादीहि समाना, like five aggregates of रूप, वेदना, सञ्ञा, संखार and विञ्ञाण.

203 जिघच्छा, Sk. जिघत्सा, desire to eat.

205 निद्दरो, free from fear, दर. पिवं, Sk., पिबन्. Compare सुत्तनिपात, 256.

207 बालसंगतचारी, बालेन सहचारी, associating with a fool. अमित्तेनेव सब्बदा, as if ever in the company of an enemy.

208 धोरय्हसीलं, one who possesses ideal good conduct. Com. वतवन्तं.

XVI

209 अयोगे, for an improper act., युञ्जं, pres., part from युज्. पियग्गाही, grasping pleasures. पिहेत, Sk., स्पृहयेत्, will envy. अत्तानुयोगिनं, one who restrains oneself.

211 पियापायो, loss of what is agreeable. गन्था, ties, fetters.

217 सीलदस्सनसंपन्नं, one who observes moral rules, सील, and holds the right view, दस्सन, in metaphysical matters.

218 अनक्खाते छन्दजातो, forming his liking for that which is inexplicable or indescribable, *i. e.*, निब्बाण. उद्धंसोतो, swimming against the stream.

119 सोत्थिमागतं, one who has returned safe.

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XVII

221 नामरूपस्मिं असज्जमानो, not attached to name and form which is the ninth of the Nidānas, *i. e.*, cause of existence.

222 भन्तं, Sk., भ्रान्तम्, gone astray. रस्मिग्गाहो इतरो जनो, other people (only) hold the reins but do not deserve the title of a charioteer).

223 For similar idea compare :—

अक्रोधेन जयेत् क्रोधं असाधुं साधुना जयेत् ।
जयेत्कदर्यं दानेन सत्येनालीकवादिनम् ॥ —महाभारत.

224 दज्जाप्पस्मिं पि याचितो, give something from what little you possess, when you are requested to give.

226 निब्बाणं अधिमुत्तानं, those who are earnest about निब्बाण.

227 अतुल, according to Com. is one of the disciples of Buddha. Com. अतुलाति उपासकं आलपति. There is, however, no mention of this disciple elsewhere. If we read अतुलं the meaning would be ' an incomparable saying. ' पोराणं, an old saying. अज्जतनामिव=अज्जतनं+इव, not of to-day only, not modern.

229 अनुविच्च, discriminating. सुवे सुवे, Sk., श्वः श्वः, every day, every next morning. अच्छिद्दवुत्तिं, a man of spotless character.

230 नेक्खं जम्बोनदस्सेव, like a coin of pure gold. नेक्ख, Sk. निष्क.

231 कायप्पकोपं, bodily excitement or wrong deed.

XVIII

235 पण्डुपलासो, a pale leaf of a tree about to fall. उय्योगमुखे, Com. परिहानिमुखे ; इदं पन मरणमेव संधाय वुत्तं; मरणं ते पच्चुपट्ठितं ति अत्थो, *i. e.*, about to die. पाथेय्यं, provisions for journey. Com. गमिकस्स तण्डुलादिपाथेय्यं विय परलोकं गच्छन्तस्स तव कुसलपाथेय्यं पि नत्थीति अत्थो.

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236 दीपं, an island, a safe place in the ocean of संसार, namely, acquisition of good acts. वायम, be active. निद्धन्तमलो, one who has blown off all dirt, *i. e.*, sins.

237 उपनीतवयो व, *i. e.*, गतवयो, one who has passed his age and become old. वासो पि च ते नत्थि अन्तरा, there is no halting place on the way, in the middle.

239 कम्मारो, a smith.

240 अतिधोनचारिनं, one who transgresses rules of good conduct.

241 असज्झायमला मन्ता, disuse or non-repetition of the मन्त्रs is their taint; *i. e.*, मन्त्रs are forgotten if they are not often repeated. कोसज्जं, sloth.

242 मलित्थिया = मलो + इत्थिया.

244 सुजीवं, it is easy to live. काकसूरेन, काको विय सूरेन, brave like a crow. पक्खन्दिना meddlesome.

245 अप्पगब्भ, Sk., अप्रगल्भ not bold.

249 तत्थ यो मङ्कु भवति, he who envies others.

252 सुदस्सं वज्जमञ्ञेसं, it is easy to find faults of others; compare :—

नरः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

253 उज्झानसञ्ञिनो, he who always looks at the flaws of others. Com. परेसं रन्ध्रगवेसिताय. उज्झानबहुलस्स. उज्झान, Sk., अपध्यान.

XIX

256 येनत्थं सहसा नये, because he decides cases by violence or force. निच्छेय्य, Sk., निश्चिनुयात्.

257 धम्मस्स गुत्तो, protected by law or rather guardian of law.

258 खेमी, Com., पञ्चन्नं वेरानं अभावेन खेमी, one who gives protection to others because he has none of the feelings of enmity.

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259 धम्मं कायेन पस्सति, experiences or practises the law in his own person.

260 मोघजिण्णो, old in vain old for nothing.

262 वाक्करणमत्तेन, merely by talkativeness. वण्णपोक्खरताय, by beauty of complexion. इस्सुकी, envious.

264 अब्बतो. Sk., अव्रतः, without vows, not observing the vows.

265 समितत्ता हि पापानं etc. A fanciful etymology of समण from सम Sk., शम् to pacify. The word समण really comes from श्रम् to practise penance.

266 विस्सं, Sk., विष्वक्, on all sides, completely.

268 अविद्दसु, ignorant.

271 बाहुसच्चेन, by learning. Com. तिण्णं पिटकानं उग्गण्हितमत्तेन. विविच्चसयनेन, by lying in a solitary place.

272 विस्सासमापादि. Com. विस्सासं न आपज्जेय्य, should not come to feel, till he has reached the stage in which all आसवs are destroyed.

XX

273 For अट्ठङ्गिको मग्गो and चत्तारि अरियसच्चानि see notes on stanza 191. चक्खुमा *i. e.*, Buddha.

274 दस्सनस्स विसुद्धिया, for the purity or perfection of the doctrine. Com. मग्गफलदस्सनविसुद्धत्थं. The word विसुद्धि in later Pali is used in a technical sense and means निब्बाण. Compare: विसुद्धीति सब्बमलविरहितं अच्चन्तपरिसुद्धं निब्बाणं वेदितब्बं- –विसुद्धिमग्ग Chapter I.

275 सल्लसंथनं, destroyer of शल्यs. Com., रागादिसल्लादीनं संथनं निम्मथनं.

276 आतप्पं, penance. मारबन्धना, from the bonds of मार.

280 संसन्नसंकप्पमनो, one whose thoughts and mind are sinking, *i. e.*, low.

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281 इसिप्पवेदितं, proclaimed by the sage, *i. e.*, by Buddha.

282 भूरी, vast knowledge. Com. पठविसमाय वित्थताय पञ्ञाय एतं नामं. संखयो Sk., संक्षयः, loss.

283 वनं छिन्दथ मा रुक्खं, destroy the whole forest and not only a single tree. वनथ, undergrowth of a forest and desires or longings.

284 खीरपको, Sk. क्षीरप-कः, drinking milk, a child sucking milk from mother's breast.

285 ब्रूहय, वड्ढय, increase, enhance.

XXI

290 मत्तासुख, limited pleasure, little pleasure. चजे, Sk., त्यजेत्.

291 परदुक्खूपधानेन, by imposing (उपधान) or inflicting misery on others.

292 उन्नलानं, of those who are not restrained.

294 This is an allegorical stanza. The Com. explains तण्हा as माता, अस्मिमान as पिता, सस्सतदिट्ठि and उच्छेददिट्ठि as two क्षत्रिय kings, द्वादसायतन as रट्ठ and नन्दिराग as अनुचर. अनीघो, निदुक्खो, free from pain.

295 This stanza also is an allegory. The two Brahmin kings (राजानो द्वे च सोत्थिये) are the सस्सतदिट्ठी and उच्छेददिट्ठि. वेय्यग्घपञ्चमं the wrong path is the tiger here. Com. एत्थ व्यग्घानुचरितो सप्पटिभयो दुप्पटिपज्जो मग्गो वेय्यग्घो नाम, विचिकिच्छानीवरणं पि तेन सदिसताय वेय्यग्घं नाम, तं पञ्चमं अस्साति वेय्यग्घपञ्चमं नाम.

296-301. A भिक्खु is here advised to constantly think of certain things which would help him on his holy path. The terms in which he is to think of बुद्ध, धम्म and संघ are:—

(१) बुद्धानुस्सति–' इति पि सो भगवा अरहं सम्मासंबुद्धो विज्जाचरणसंपन्नो सुगतो लोकविदू अनुत्तरो पुरिसदम्मसारथी सत्था देवमनुस्सानं बुद्धो भगवा 'ति तस्स गुणा अनुस्सरितब्बा.

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(२) धम्मानुस्सति–'स्वाक्खातो भगवता धम्मो संदिट्ठिको अकालिको एहिपस्सिको आपनेय्यिको पच्चत्तं वेदितब्बो विञ्ञूहि' ति एवं परियत्तिधम्मस्स चेव नवविधस्स च लोकुत्तरधम्मस्स गुणा अनुस्सरितब्बा.

(३) संघानुस्सति–'सुप्पटिपन्नो भगवतो सावकसंघो, उजुपटिपन्नो भगवतो सावकसंघो, ञायपटिपन्नो भगवतो सावकसंघो, सामीचिपटिपन्नो भगवतो सावकसंघो यदिदं चत्तारि पुरिसयुगानि अट्ठ पुरिसपुग्गला एस भगवतो सावकसंघो आहुनेय्यो पाहुनेय्यो दक्खिणेय्यो अञ्जलिकरणीयो अनुत्तरं पुञ्ञक्खेत्तं लोकस्सा' ति संघस्स गुणा अनुस्सरितब्बा.

302 दुक्खो समानसंवासो, company of unsuitable (असमान) persons is painful. अद्धगू, a traveller. चद्धगू = च + अद्धगू.

304 असन्तेत्थ = असन्तो + एत्थ. रत्तिक्खित्ता यथा सरा, like arrows discharged at night.

XXII

306 अभूतवादी, one who blames others for no fault of theirs. निहीनकम्मा men of low or wicked acts.

307 कासावकण्ठा, men wearing yellow robe of a monk.

308 अयोगुळो, an iron ball. रट्ठपिण्डं, food given in charity by the country, *i. e.*, food from charitable institutions o the land.

309 न निकामसेय्यं, sexual pleasure not enough to produce satisfaction, insufficient pleasures; compare below भीतस्स भीताय रती च थोकिका.

312 संकस्सरं ब्रह्मचरियं, hesitating obedience to discipline, because he would otherwise be exposed.

315 पच्चन्तं, on the border-land. खणो वे मा उपच्चगा, not a moment should escape.

316 अलज्जिताये *i. e.*, अलज्जितब्बे, a matter for which one should be ashamed.

XXIII

नाग, an elephant is the emblem or symbol of restraint and endurance in Buddhism. Buddha is many times addressed as नाग or महानाग.

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320 अतिवाक्यं तितिक्खिस्सं, I shall forbear abusive words.

322 अस्सतरा mules. आजानीया, Sk. आजानेयाः, of good breed. सिन्धवा, horses.

324 कटुकप्पभेदनो, Com. तिखिणमदो, from whose temples strong smelling rut is flowing.

325 मिद्धी, fat. महग्घसो, महाभोजनो. great eater. निवापपुट्ठो, fed on fodder fit for a pig.

326 चित्तं, mind. योनिसो, completely. अङ्कुसग्गहो a mahout.

328 निपकं, clever. परिस्सयानि, dangers.

332 मत्तेय्यता, पेत्तेय्यता, reverence shown to mother and father.

XXIV

334 मालुवा is a creeper that eats up the tree on which it grows. Com. यथा पन रुक्खं संसिब्बन्ती परियोनन्धन्ती तस्स विनासाय मालुवा लता वड्ढति. सो पलवति हुराहुरं, he runs from one existence to another.

335 सहती, overcomes, जम्मी, Sk. जाल्मा, wretched. अभिवट्ठं व बीरणं, like बीरण grass growing rapidly.

338 अनुपद्दवे, un-injured. तण्हानुसये, potentiality of तण्हा. अनूहते, not cut.

339 छत्तिंसती सोता, thirty-six channels of receiving knowledge. They are six internal senses, *viz*., चक्खु, सोत्त, घान, जिह्वा, काय and मन; six external रूप, सद्द, गन्ध, रस फोट्ठब्ब and धम्म. All these work for काम, भव and विभव, and thus become thirty-six. मनापस्सवना running towards pleasures. Com. मनापेसु रूपादिसु अस्सवन्ति पवत्तन्ति. भुसा, Sk. भृशम्, very much.

340 सब्बधी, everywhere, in every direction.

341 सरितानि, Sk. स्मृतानि, memories. सातसिता, tied up to pleasures. Com. तण्हावसिका.

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